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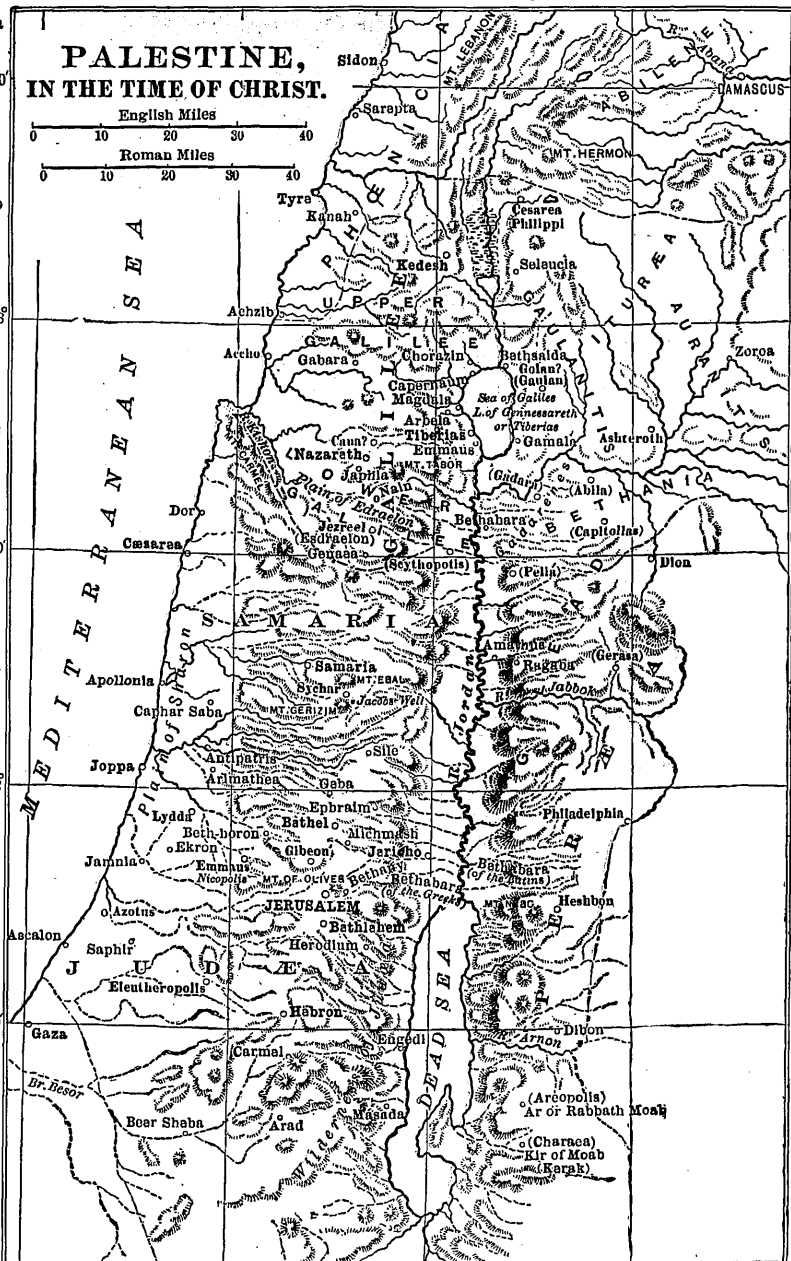
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STUDIES IN THE LIFE OF CHRIST.

A YEAR'S COURSE OF THIRTY-FIVE LESSONS, PROVID-
ING A DAILY SCHEME FOR PERSONAL STUDY.
ADAPTED ALSO TO CLASS-WORK.

BY
THOMAS EDDY TAYLOR, A. M.,
S. EARL TAYLOR, A. M., B. D.,
CHARLES HERBERT MORGAN, A. M. PH. D.



CINCINNATI: JENNINGS & PYE.
NEW YORK: EATON & MAINS.

Epworth League Series

TO THE SECRETARY OF THE ARMY

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PREFACE.

THE authors desire to acknowledge their indebtedness and to offer their thanks to all who have in any way contributed to these Studies. We are under special obligations for helpful criticisms and suggestions to Prof. D. A. Hayes, of Garrett Biblical Institute; Prof. Chas. F. Sitterly, of Drew Theological Seminary, and Prof. R. H. Walker, of the Ohio Wesleyan University. We have, of course, drawn on all available sources, and have been especially helped by Stevens and Burton's "Harmony;" "The Constructive Life of Christ," by Burton and Mathews; "The Man Christ Jesus," by Robert E. Speer, and "Studies in the Life of Christ," by H. B. Sharman.

Chicago, September 1, 1901.



INTRODUCTORY SUGGESTIONS.

TO BE READ CAREFULLY.

IN preparing these Studies an attempt has been made to accomplish the following ends: **The Aim of These Studies.**

To outline each period in the life of Christ so that one may easily follow him from Nazareth to the Ascension.

To furnish a text-book which in itself covers in simple narrative form the outline of the life of our Lord.

To make the Studies simple enough for those who are not accustomed to studious methods, and at the same time to furnish subjects for special investigation which will provide a basis for more advanced Bible study.

To embody in the narrative portion extensive Scripture quotations, and after a general interest has been awakened in the story, to send the reader to the Scriptures themselves for verification through a constructive arrangement of the Gospel material with suggestive directions for daily reading.

To allow the student to prepare a Harmony (giving full directions and references) so that he may see the story develop in the four Gospels.

To provide a daily scheme for study, such as has made the courses of the Student Young Men's Christian Association a success from the beginning.

To insure accuracy by following the Scripture account closely, and by consulting the best authorities.

To provide for the memorizing of portions of Scripture and of the outline of the life of Christ.

To provide a text-book, the cost of which shall be nominal.

The final aim is the mastery of the life of Christ and of the contents of the four Gospels. Nothing in the

Studies beyond the direct work with the Gospel material is strictly required. All else is optional.

**Important
Note.**

A course of Bible study adapted to the needs of our great young people's organizations must necessarily be very flexible in character. The young people's societies are composed of young and old; of professional men and women, of students, and of those who are just beginning their intellectual preparation. All, however, are equally concerned in the question of Bible study for personal, spiritual growth. Realizing, then, that some will desire to enter upon a more extensive study than others, considerable work has been assigned which may, from its very nature, be increased or diminished according to the ability and desire of the student. The work of the fourth, fifth, and sixth days can be extended almost indefinitely, and yet the beginner will find many things of interest which are well within his reach. The questions of the fifth and sixth days will be especially helpful in class-work, as the various members can bring in their independent findings and can verify in class the doubtful questions.

But our most emphatic word, bearing in it the accordant verdict and uniform experience of all who are making a vital study of the Scriptures, is that nothing whatsoever should come between each student of the course and the first reading and consideration of the daily designated portion of the Bible text itself. This, if we so far establish a standard, is our only *requirement* of every one who takes this course of Studies. Always, and first of all, read the assigned Gospel passage for the day, and seek to get from it what God has therein for your own heart and mind. Even in the few cases where we assign a somewhat extended passage for continuous reading, read at least some part of it as your first work with the lesson for that day. The portion of the lesson for the third, fourth, fifth, and sixth days' work, which appears in smaller type, may be considered optional.

It is suggested that in personal study and in class-work home-made maps should be used. Let no one think that this suggestion is for those only who are proficient in map-drawing. It requires neither experience nor the ability of an artist to draw good maps and charts. To make the map-work most serviceable, a new one should be drawn whenever it is suggested in the lessons. **Map-drawing.**

First make an outline map similar to the one found in the back of this book. This can easily and quickly be done by drawing six squares east and west, and ten squares north and south. Each side of these squares will represent about twenty miles. Now trace the outline between the respective squares. **For Personal Study.**

Next prepare half a dozen sheets of paper of the size you desire the maps, which are to be inserted in the Harmony. These sheets should be on a scale of eleven by seven inches. By dividing or multiplying these numbers one may make the sheets of any desired size, but its relation should be as seven is to eleven.

Draw the same number of lines in the same manner on these pieces of paper, and draw the outline of Palestine. Put in at first the Sea of Galilee, the Jordan River, the Dead Sea, and Jerusalem. As occasion arises, draw the boundaries, etc., tracing in red ink all journeys which Jesus makes in the particular study.

Maps should be freely used in all class-work. These can be drawn on the blackboard; but since they will be useful in review work, it is suggested that they be drawn on large sheets of paper. Common printers' paper is always available, and by the use of Acme crayon, which comes in assorted colors (black, red, and blue), such maps can be easily provided. Five or ten sheets of paper fastened together at the top by narrow strips of wood will preserve all the maps for reference and review work. Acme crayon can be ordered of the Bible Study Department, in assorted colors, at 30 cents per dozen. **For Class Study.**

***Making a
Harmony of
the Gospels.**

This, when fairly tried, is one of the most interesting features of the study of the life of Christ. First, secure a notebook having good quality of paper, and bound as well as you can afford. A ten-cent book will do, but since you will value it highly when your work is finished, procure a substantial book if possible. Second, purchase two inexpensive copies of the Revised Version of the New Testament. The nonpareil 32mo from the Oxford press, at ten cents, is the one recommended, as the column of print with the marginal numbers for the verses is less than an inch and a half in width, so that four columns will easily go on the page of an ordinary school notebook.

The page of the blank book will need to be wide enough to admit, side by side, four columns of the print of the Testaments you use, or if this seems too wide a page to be desirable, use a blank book of the right size to put two columns of the Testament print on each of the two opposite pages, and treat these as one page by writing the titles of parts and studies across both pages. In this case the left-hand page will hold the columns giving the Gospel material from Matthew and Mark, and the right-hand page those giving Luke and John. In entering many of the discourses, and even other portions which appear in only one Gospel, that particular section can be arranged across the whole page with proper heading, or marking, to show to which Gospel it belongs.

The OUTLINE on pages 15 and 20 will give the framework of the Harmony; and as you proceed through the Studies each section of the OUTLINE is to be transcribed into the blank book containing your Harmony. Each part and study, both properly numbered, and the Gospel

* By the term "a Harmony of the Gospels," we do not mean that the Bible student is to attempt to harmonize or to bring into agreement the Four Gospels. "It is simply an arrangement by which the corresponding parts of different documents may be brought together before the eye and compared." In other words, placing the similar portions of the Gospels in parallel columns.

references just as they stand in the OUTLINE, should first be put on the page, forming the headings for the main divisions of your Harmony and Life of Christ. Then cut out from the Testaments and place next to the above headings the exact sections of the Gospels covered by the references, each in its proper column. When there is more than one section from the same Gospel under one Study, paste the several sections in your Harmony in their proper order, one below another; and never fail to write above every section you paste into the Harmony the designation of the Gospel, chapter or chapters, and verses which follow. Do not get the impression, because of these careful directions, that this work will prove difficult. It only requires 124 separate sections to be cut from the Testaments and pasted in the blank books to make the complete Harmony, which will then include every verse in the Four Gospels, with no verse repeated.

After each section of the Harmony proper is made, leave ample space for notes, answers to questions, etc., before entering the number and title of the next Part or Study. The Bible Study Department will send, prepaid, the Revised New Testament for study for 25 cents, the nonpareil 32mo for 10 cents, or two copies of the latter (for the Harmony) with one copy of the former for 40 cents, or with one copy of the Revised Bible, minion 8vo for \$1.10.

For many years the students of the colleges in all parts of the world have been pursuing courses of Bible study. They have tried all hours in the day, but it is the concensus of opinion that the best hour in the day is the morning hour, before breakfast, when the soul can spend the first half hour of the day alone with God in personal, devotional Bible study and prayer.

Mr. John R. Mott, after eleven years of experience with students in all parts of the world, wrote the following: "Without dwelling at all upon the general helpful results which come from the devotional study of the Bible

**The Time for
Bible Study.**

**What are the
Advantages
of Morning
Bible Study.**

and from communion with God, it should be emphasized that at the very beginning of the day the soul is in its most receptive state. The mind has been refreshed by the rest of the night. It is also much less occupied than it will be at any subsequent hour of the day. Moreover, the outer conditions in the early morning are most favorable. The first hour is pre-eminently the still hour. The noises of yesterday have receded, and the din of the world of to-day has not yet broken in upon us. It is easier to say, 'My soul, be thou silent unto God.' It is easier to heed the command, 'Be still, and know that I am God.' Furthermore, by having secret prayer and Bible study for spiritual growth the very first thing, we may make certain of them. By assigning these important exercises to a later hour in the day we multiply the chances of their being abridged, interrupted, or crowded out entirely. In this connection we should heed the words of McCheyne: 'I ought to spend the best hours of every day in communion with God. It is my noblest and most fruitful employment, and is not, therefore, to be thrust into any corner.' The morning watch prepares us for the day's conflict with the forces of evil within us and around us. We do not wait until the enemy is upon us before we gird on the armor and grasp the sword. We fortify ourselves before any avenue is opened through which Satan might assail us; for example, before reading the morning paper, before entering into conversation with others, before turning our own thought-currents upon the plans and work of the day. It is always wise to gain a march upon the enemy. The keeping of the morning watch is the secret of largest and most enduring achievement in life and in service. Without doubt our failure to prevail with man, and against evil in the world during the day, is too often due to our more fundamental failure to prevail with God at the beginning of the day. When Miss Havergal was asked to explain why the Church does not accomplish more, she attributed it to the fact

that Christians are not spending the first hour of the day alone with God. Let us never forget the vital truth expressed by Faber that 'the supernatural value of our actions depends upon the degree of our union with God at the time we do them.' Therefore, if our lives and words and acts throughout the busy day are to possess supernatural value, we must take the earliest opportunity in the day to establish a vital and complete union with God. Why delay the forming of this union a single hour? Why be satisfied with having man alone work a part of the day if the energy of God may be manifested all the hours of the day?"

Nothing can take the place of private Bible study for personal spiritual growth, when the soul alone meets God face to face, nor can anything take the place of united study at stated periods, when each member of a class adds his contribution to the lesson of the week, and when the enthusiasm of united effort quickens the heart of the student. **Class Work.**

It is suggested, therefore, that whenever possible a Bible-study class be organized. The organization may be very simple and the class need not be large. Some one (not necessarily the pastor) should be chosen leader. The leader need not be an authority on Bible study, but must be one who is willing to lead in hard work. Special helps to leaders of Bible-study classes, and valuable suggestions may be had free of charge by addressing the Bible Study Department, 57 Washington Street, Chicago, Illinois.

The Bible Study Department has been organized to answer questions; to facilitate the ordering of supplies; to prepare and send out helps to leaders. All correspondence on Bible study should be addressed to the Bible Study Department, 57 Washington Street, Chicago, Ill. **Bible Study Department,**

It has been the purpose of the authors to provide Studies in the Life of Christ which should be complete in themselves, requiring little or no outside help. In **Books of Reference.**

fact, the only book strictly needed for the course is a copy of the Revised New Testament, or Bible. The first at twenty-five cents, or the second at one dollar, are in the best form for daily study. However, one or two good reference books will greatly assist the student.

[Except the Hastings Bible Dictionary (which can be obtained only from the publishers), all books referred to in this volume can be had of Jennings & Pye, Cincinnati, Chicago, Kansas City; or, Eaton & Mains, New York.]

Among these are:

An Oxford or an International Teachers' Bible, with its extensive "Helps" at the end of the volume. Price, \$1.50 to \$3.50.

One or more of the standard Lives of Christ. References are constantly made in this volume to Stalker, Andrews, Farrar, Edersheim, Geikie, Rhees, and Sanday.

Stalker is the briefest, and in style is luminous and classical. It seeks to give a general survey of the Life of Christ. Price, 60 cents.

Andrews is the most important English contribution to the difficult problem of determining the chronological sequence of the events of the Life of Christ, and also to the harmonization of the varying accounts of the Four Gospels. The book is largely taken up with these discussions. Price, \$2.50 net.

Farrar is an exceedingly entertaining series of word pictures. It is at the same time the work of an acknowledged scholar. Price, \$1.50.

Edersheim is very full, and is the richest of all Lives of Christ in its references to Jewish habits of thought, and Jewish manners and customs. Its type and printing are especially good. Price, two volumes, \$1.50, net.

Geikie is written in a flowing and picturesque style, and is very full in its treatment of New Testament times. It is one of the most readable of all, but scholars are saying that it is uncritical in its sifting of the facts. Price, \$1 list.

Rhees is one of the latest. It is brief, compact, and clear, and on account of its excellent references, forms an excellent hand-book for the student who has access to a large library.

Sanday will be inaccessible to most of our readers, owing to the fact that it is hid away in one of the four volumes of the new Hastings Bible Dictionary, but we refer to it as it is a very great monograph, especially for the young person who is struggling with the problems of modern criticism of the Gospel records. It is remarkably candid in its admissions, and at the same time very reassuring.

A Bible Dictionary,—the greatest is, of course, that of Hastings. Where there is a public library the officers can usually be persuaded to purchase this work on application of a class. (Four volumes; price, \$24.) But it will be too expensive for the average person, and will be, in some of its articles, too technical.

After this we would mention:

The Illustrated Bible Treasury, by various British and foreign authors. Price, \$1.50.

A Dictionary of the Bible, by J. D. Davis. Price, \$2.

It need not be added that a Commentary of the right sort is very helpful. The list of these is so large that we refer the student to the circular of the Bible Study Department.

For the study of the geography of Palestine, and the journeys of Jesus, there is nothing better than the Manual of Biblical Geography, by Rev. J. L. Hurlbut, D. D.

Many Young People's Societies now possess missionary libraries. Would it not be an excellent idea to add to these missionary books a Bible Study Reference Library, which would be found invaluable to individuals and classes pursuing this or similar courses of study? A circular suggesting a model Bible Study Reference Library will be furnished free of charge upon application

**A Bible-study
Reference
Library.**

to the Bible Study Department, 57 Washington street, Chicago.

**Writing a Life
of Christ.**

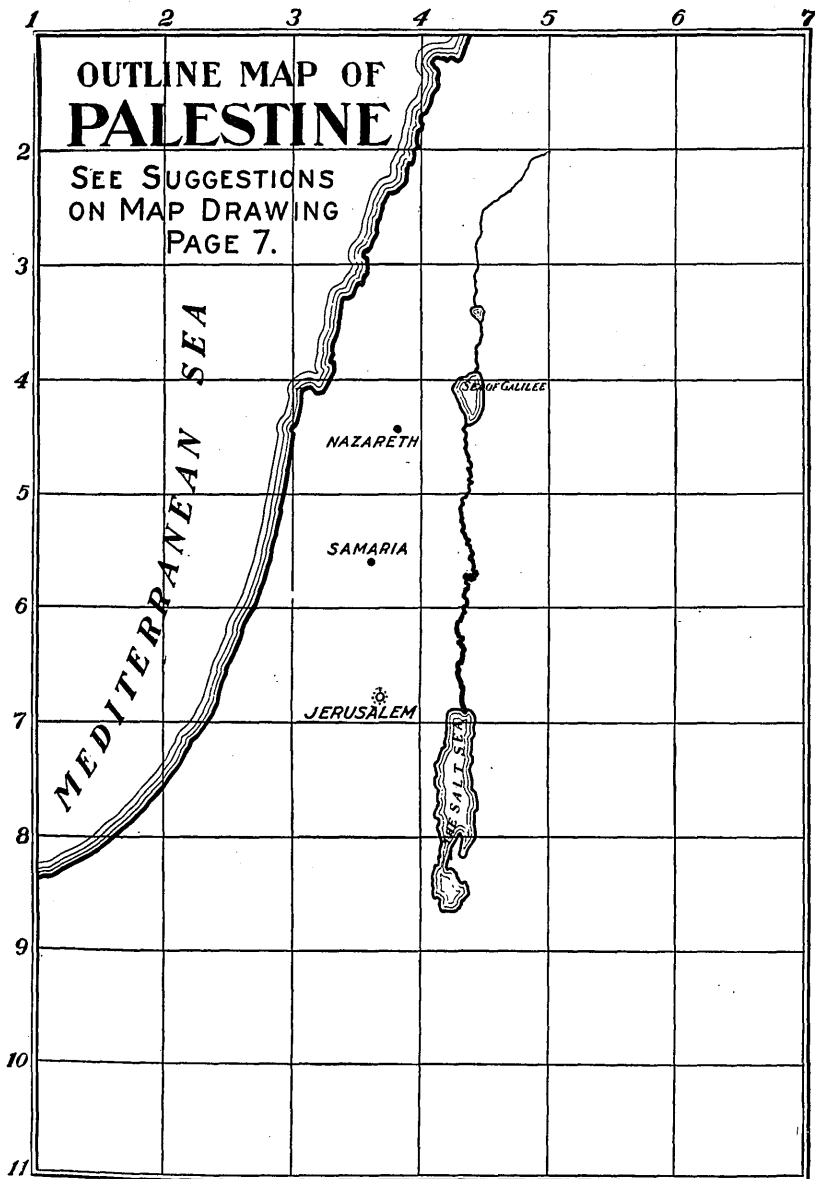
Comparatively few students will care to attempt this task, but to those who are willing to take the time we make the following suggestions:

In writing a Life of Christ the student should select a definite audience and propose to himself a definite aim. In a large class, all of whom undertook this part of the work, the following were some of the dedications: "To a young college student who honors Christ but does not know him;" "To a skeptical friend;" "To an indifferent friend;" "To an uneducated man;" "To a little child;" "To my twelve-year-old brother."

The persistent holding before the mind of the person an object for which you are writing, is *exceedingly important*. It will give a unifying principle to your work and help you in deciding the difficult question as to what you are to omit and what to elaborate.

Write a chapter at the end of each week, using the material covered in the week's Study. It will not be necessary for you to embody it all. Keep the person for whom you are writing in mind. You are but following the example of the evangelists if you omit whole sections which do not seem to serve your immediate purpose.

Master the material and then sit down and write your chapter as though you were writing a weekly letter to your friend. You will soon be surprised at the good work you are able to do. It is important to find an hour for this work when you have as long time as possible at one sitting, as it will probably take some time to get into the writing mood. Much depends on the capacity to "hold on."



OUTLINE

OF

PARTS, STUDY TITLES, AND HARMONY REFERENCES.

INTRODUCTIONS, . . . Luke i, 1-80; John i, 1-18.

GENEALOGIES, . . . Matt. i, 1-17; Luke iii, 23-38.

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

*From the Birth of Jesus until the Public Appearance of
John the Baptist.*

STUDY.

1. From Nazareth to Presentation in the Temple.
Matt. i, 18-25; Luke ii, 1-39.
 2. From Presentation in the Temple to Baptism.
Matt. ii, 1-23; Luke ii, 40-52.
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PART II.

OPENING EVENTS OF CHRIST'S MINISTRY.

*From the Public Appearance of John the Baptist until the
Public Appearance of Jesus in Jerusalem.*

STUDY.

3. Baptism to Exodus from the Wilderness.
Matt. iii, 1-iv, 11; Mark i, 1-13; Luke
iii, 1-22; iv, 1-13; John i, 19-28.
4. Exodus from Wilderness to First Sojourn in Capernaum.
John i, 29-ii, 12.

PART III.

EARLY JUDEAN AND GALILEAN MINISTRY.

*From the Public Appearance of Jesus in Jerusalem until
the Choosing of the Twelve.*

STUDY.

5. At Jerusalem—First Cleansing of Temple—Discourse with Nicodemus.
John ii, 13—iii, 21.
6. Jerusalem to Capernaum—Jesus makes Disciples in Judea—Discourses at Sychar and Nazareth.
Matt. iv, 12–17; Mark i, 14, 15; Luke iv, 14–31;
John iii, 22—iv, 54.
7. Call of the Four to first Preaching Tour in Galilee.
Matt. iv, 18–22; viii, 14–17; viii, 2–4; Mark i, 16–45; Luke v, 1–16; iv, 32–44.
8. At Capernaum—Paralytic Cured—Matthew Called.
Matt. ix, 2–17; Mark ii, 1–22; Luke v, 17–39.
9. Works of Mercy and Necessity on the Sabbath.
Matt. xii, 1–14; Mark ii, 23—iii, 6; Luke vi, 1–11; John v, 1–47.

PART IV.

SECOND PERIOD OF GALILEAN MINISTRY.

*From the Choosing of the Twelve until the Withdrawal into
Northern Galilee.*

STUDY.

10. Twelve Apostles Chosen—Sermon on the Mount.
Matt. iv, 23–25; xii, 15–21; v, vi, vii—viii, 1.
Mark iii, 7–19; Luke vi, 12–49.
11. Capernaum to Nain—John the Baptist's Last Message.
Matt. viii, 15–13; xi, 2–19; Luke vii, 1–35.

12. At Capernaum—Sinful Woman Forgiven—Scribes and Pharisees Warned.
Matt. xii, 22-45; Mark iii, 20-30; Luke vii, 36—viii, 3; xi, 14-36.
13. At Capernaum—True Kindred of Christ—Beginning of Parables.
Matt. xii, 46—xiii, 53; Mark iii, 31—iv, 34; Luke viii, 4-21.
14. Visit to Gergesa—Tempest Stilled—Demoniacs Cured.
Matt. viii, 18, 23-34; Mark iv, 35—v, 20; Luke viii, 22-39.
15. At Capernaum—Jairus' Daughter Raised—Woman and Three Men Healed.
Matt. ix, 1, 18-34; Mark v, 21-43; Luke viii, 40-56.
16. Visit to Nazareth and Southwestern Galilee—Mission of the Twelve—Death of John the Baptist.
Matt. xiii, 54-58; ix, 35—xi, 1; xiv, 1-12; Mark vi, 1-29; Luke ix, 1-9.
17. Christ Feeds Five Thousand—Walks on the Water—Discourses on Bread and Eating.
Matt. xiv, 13—xv, 20; Mark vi, 30—vii, 23; Luke ix, 10-17; John vi, 1-71.

PART V.

THIRD PERIOD OF GALILEAN MINISTRY.

*From the Withdrawal into Northern Galilee until the
Final Departure for Jerusalem.*

STUDY.

18. Withdrawal into Northern Galilee, and Return to Decapolis.
Matt. xv, 21-31; Mark vii, 24-37.

19. Four Thousand Fed—Growing Opposition—Peter's Confession.
Matt. xv, 32—xvi, 28; Mark viii, 1—ix, 1; Luke ix, 22—27.
20. Christ Transfigured—Cures Demoniac Boy—Again Foretells His Death and Resurrection.
Matt. xvii, 1—23; Mark ix, 2—32; Luke ix, 28—45.
21. Temple Tax Paid at Capernaum—Discourse on Humility and Forgiveness.
Matt. xvii, 24—xviii, 35; Mark ix, 33—50; Luke ix, 46—50.
22. At the Feast of Tabernacles—Discourses on Light and Freedom.
John vii, 1—viii, 59.
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PART VI.

THE PEREAN MINISTRY.

From the Final Departure from Galilee until the Final Arrival at Jerusalem.

STUDY.

23. From Final Departure from Galilee to Attendance at Feast of Dedication.
Matt. xix, 1, 2; viii, 19—22; xi, 20—30; Mark x, 1; Luke ix, 51—x, 42; John ix, 1—x, 42.
24. Teachings, Parables, and Miracles in Perea.
Luke xi, 1—13; xi, 37—xvii, 10.
25. Lazarus Raised at Bethany—Withdrawal to Ephraim.
John xi, 1—54.
26. Teachings, Parables, and Miracles in Final Journey to Jerusalem—Anointing at Bethany.
Matt. xix, 3—xx, 34; xxvi, 6—13; Mark x, 2—52; xiv, 3—9; Luke xvii, 11—xix, 28; John xi, 55—xii, 11.

PART VII.**THE PASSION WEEK.**

From the Final Arrival at Jerusalem until the Resurrection.

STUDY.

27. Sunday.—A Day of Triumph.

Matt. xxi, 1-11; Mark xi, 1-11; Luke xix, 29-44; John xii, 12-19.

28. Monday.—A Day of Authority.

Matt. xxi, 12-19; Mark xi, 12-19; Luke xix, 45-48.

29. Tuesday.—A Day of Conflict.

Matt. xxi, 20-xxv, 46; Mark xi, 20-xiii, 37; Luke xx, 1-xxi, 38; John xii, 20-50.

30. Wednesday.—A Day of Retirement.

Matt. xxvi, 1-5, 14-16; Mark xiv, 1, 2, 10, 11; Luke xxii, 1-6.

31. Thursday.—The Last Day with the Disciples.

Matt. xxvi, 17-46; Mark xiv, 12-42; Luke xxii, 7-46; John xiii, 1-xviii, 1.

32. Friday.—The Day of Suffering.

Matt. xxvi, 47-xxvii, 61; Mark xiv, 43-xv, 47; Luke xxii, 47-xxiii, 56; John xviii, 2-xix, 42.

33. Saturday.—The Day in the Tomb.

Matt. xxvii, 62-66.

PART VIII.**THE FORTY DAYS.**

From the Resurrection until the Ascension.

STUDY.

34. Sunday Morning.—The Resurrection.

Matt. xxviii, 1-8; Mark xvi, 1-8; Luke xxiv, 1-12; John xx, 1-10.

35. Appearances—Final Commission—Ascension.

Matt. xxviii, 9–20; Mark xvi, 9–20; Luke xxiv, 13–53; John xx, 11–xxi, 25; Acts i, 1–9; 1 Cor. xv, 5–8.

ABBREVIATIONS.

In the references, “Hast. Bib. Dict.” means the Dictionary of the Bible by James Hastings.

“Bib. Dict.” with the word Hastings omitted, means any good Bible dictionary.

“Hist. Geo. H. L.” stands for the Historical Geography of the Holy Land, by George Adam Smith.

“Edersheim I,” and “Geikie I,” mean Edersheim or Geikie, Volume I. References, therefore, are to the two-volume books.

PART I.

THE THIRTY YEARS OF PRIVATE LIFE.

FIRST WEEK.

FROM NAZARETH TO PRESENTATION IN THE TEMPLE.

STUDY I.—First Day.

Augustus Cæsar was on the throne of the Roman Empire. He had reigned fifteen years, and was at the zenith of his power. All nations and kingdoms were submissive to his sway. It was Rome's golden age. Proud of his scepter, nothing delighted Augustus so much as to number his subjects and to gather his revenues. We are not surprised, then, to read in St. Luke's Gospel that the Emperor had issued an edict, "that all the world should be enrolled," which means that a census was ordered, which should serve as a basis for future taxation.* Among the Jews this census was to be taken, not at the place where the people resided, but in the city or town of their original tribe. For this reason many persons took long journeys from their homes to their tribal city. Of this number the Gospel narrative portrays especially two lowly

**Journey to
Tribal City.**

* Edersheim I, 182; Hast. Bib. Dict. II, 645, 646.

individuals—Joseph, a carpenter of the city of Nazareth, and Mary, his espoused wife. It was to the royal town of Bethlehem, the home of their great ancestors, Boaz, Ruth, and David, that they must travel. The distance was about eighty miles, the road rugged and difficult, and yet not altogether without interest. They probably passed through Jezreel, once Ahab's capital, just east of which Saul perished, and through the Valley of Baca, of which the Psalmist sung. As they approached the city of their fathers, they would pause at the spot sacred to Jewish memory, the place where Jacob's first love, Rachael, died, and was buried. Whether they had met with any delay, other than that arising from the condition of Mary, we know not, but, at last reaching Bethlehem, they found the town filled with people, and all favorable quarters occupied. With no comfortable room available in the home of a friend or in an inn, they turned to the inn-yard or court, which was half kitchen, half stable, and there these weary travelers lodged.

Jesus Born.

Probably that very night, Mary "brought forth her firstborn son," and, because no conveniences were at hand, he was "wrapped in swaddling clothes and laid in a manger."

The first announcement of Christ's birth was made to simple and devout shepherds, who were guarding, on the neighboring hillsides, flocks perhaps destined for sacrificial services. To them an angel appeared, saying: "There is born to you this day in the city of David a Savior, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there

was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased."

If by supernatural means Messiah's birth was thus made known to humble peasants, we can believe that God might also disclose the coming advent to the Magi—devout men from the east, teachers of religion and science*—and that they should already have started on their long journey to his cradle.

**Birth Made
Known to
Shepherds
and Magi.**

On the eighth day the babe was circumcised, and the name Jesus was given him according to angelic direction. From Bethlehem, when the days of the mother's purification were ended, Joseph and Mary went to Jerusalem, to present the child unto God in the temple, and offer two turtle doves, the appointed sacrifice of the poor.

**Circumcision
and Presen-
tation.**

We have need of patience after we have studied the Word of God, that we may inherit its treasures.

STUDY I.—Second Day.

Read Luke ii, 1-39, and write in the Harmony the names for Christ found therein. (Reserve the first pages of the note-book in which to enter the beginning of the Harmony proper, according to the directions given below at the close of the Third Day.)

STUDY I.—Third Day.

Read Matt. i, 18-25. See that Matthew makes prominent the experiences of Joseph; Luke, those of Mary.

* Meyer on Matthew ii, 1; Bib. Dict., art. "Magi."

Suggestions for Map Work and References for the Harmony.

Draw a simple outline map of Palestine; locate thereon Nazareth, Bethlehem, and Jerusalem, and mark the course of the infant Christ from Bethlehem to Jerusalem. (See directions for "Map Drawing," page 7.)

Begin making Harmony by entering in the blank book the main title, Harmony of the Gospels and Life of Christ, followed by Introductions, Luke i, 1-80; John i, 1-18; Genealogies, Matt. i, 1-17; Luke iii, 23-38. **PART I.**—The Thirty Years of Private Life.—From the Birth of Jesus Until the Public Appearance of John the Baptist. **STUDY I.**—From Nazareth to Presentation in the Temple, Matt. i, 18-25; Luke ii, 1-39. (See directions for "Making a Harmony," pp. 8 and 9.)

STUDY I.—Fourth Day.

Read continuously, that is, at one reading, Luke i, 1-80, and note especially the lyric beauty and delicate reserve of this, the longest chapter in the New Testament.

General References.

For further and very full information bearing on this early period of Christ's life, consult Edersheim, Vol. I, pp. 133-159, 180-201; Geikie, Vol. I, pp. 78-128; Stalker, pp. 11-15; Andrews, pp. 1-93; Farrar, pp. 1-12; Rhees, pp. 58-63.

STUDY I.—Fifth Day.

Read Luke i, 1-4, which, in Luke's introductory chapter, forms the preface of his Gospel, and then write in the Harmony, in your own language, the reasons he gives for writing this Gospel.

Topics For Personal Investigation and for Assignment in Class-work.

1. The far-reaching effects of Christ's coming in the flesh. John i, 14; Luke ii, 34, 35; John i, 51; vi, 51; xvii, 1-8.

2. Roman Taxation. See Bib. Dict., art. "Taxes;" Matthews' New Testament Times, p. 140; Edersheim, Vol. I, 515; Geikie, I, 279-283; Rhees, sec. 5.

3. Manner of travel in the time of Christ.

4. Ancient Rolls and Books. See Oxford Bible Helps; Bib. Dict.

STUDY I.—Sixth Day.

Read John i, 1-18, which introductory passage is called the prologue of John's Gospel, and write in the Harmony what Christ is called therein.

Questions for Written Answers.

1. What countries did Rome govern? See Bib. Dict., "Rome;" Oxford Bible; Geikie, I, chap. iii.

2. What was the significance of the Jewish betrothal? See Bib. Dict., "Marriage;" Edersheim, I, 149, 354.

3. What was meant by the presentation of a Jewish child in the temple? See Edersheim, I, 193, 194; Farrar, 10; Geikie, I, 130, 131.

4. What sum of money would redeem such a child? See Edersheim, I, 193, 194.

5. Why did Joseph and Mary offer a pair of turtle doves? What other sacrifice could they have offered? See Edersheim, I, 196.

6. Give a few facts about (a) Bethlehem, (b) Jerusalem. See Bib. Dict.

7. Who were the Magi? Andrews, 93f.; Edersheim, I, 202-208; Farrar, chap. iii.

STUDY I.—Seventh Day.

Memorize John i, 12, 13.

Review what you have learned about Christ during week.

Personal Thought.

“He was in the world, . . . and the world knew him not.”

“He came unto his own and they that were his own received him not.”

Have I failed to recognize Christ; or, having recognized him, do I fail to acknowledge that he has a rightful claim to my whole life?

Read Rom. xiii, 11-14.

PART I.—SECOND WEEK.

FROM PRESENTATION IN THE TEMPLE TO BAPTISM.

STUDY II.—First Day.

After the presentation in the temple, it is supposed that Joseph and Mary returned, with the infant Jesus, to Bethlehem. Luke ii, 39, evidently omits the events intervening between the presentation and the final residence at Nazareth, which are now related. **Return to Bethlehem.**

The wise men, arriving at Jerusalem, inquired of Herod, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him." These words were most startling, and the king "was troubled, and all Jerusalem with him." "King of the Jews! King of the Jews!" he said to himself, "Am I not King of the Jews? Am I not appointed by Cæsar Augustus, to be King of the Jews?" Moved by apprehension and jealousy, he hastily called together the chief priests and scribes, that he might inquire where this King was to be born. They replied, "In Bethlehem of Judea." Then he called the wise men, and inquired carefully as to their report concerning the star. Forthwith he sent them to Bethlehem, and charged them that when they should find the child, they were to return, and let him know, saying, "I too wish to worship him." **Magi Arrive at Jerusalem.**

The wise men now continued on their way, "and lo,

Find and worship Christ.

the star, which they saw in the east, went before them, till it came and stood over where the young child was." Finding the babe, they worshiped him, and presented him with gold and sweet spices. Then, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way."

Flight into Egypt.

At the same time God said to Joseph, "Arise and take the young child and his mother, and flee into Egypt." This entailed a journey of more than three hundred miles, to the land which, for many years, was the home of Joseph, Moses, and Aaron.

Herod Impatient.

While Joseph and Mary were journeying, Herod was growing impatient because the wise men had not returned to tell him about the child. When he became persuaded that they would not return, and that his plans were frustrated, he decreed the death of every male child in Bethlehem under two years of age. As the King's soldiers passed from house to house, gathering up the infant children, a wail went up from many homes, and there was "weeping and great mourning." How could Herod be so cruel? This was not his first act of slaughter. Three of his own children suffered death at his hands, and had not God smitten him, all would have been murdered.

Herod Dies.

Within a few months of the Savior's birth, Herod died, and Archelaus, the most tyrannical and self-willed of his sons, reigned in his stead. God now called Joseph and Mary out of Egypt. But where should they go, and in what place should they reside? They seem to have started back to Bethlehem, which they would probably have made their home; but as they journeyed, they learned that Archelaus was not less to be dreaded than

Return from Egypt.

his father, and, being warned of God in a dream, they turned aside and went to Nazareth.

Concerning the childhood of Jesus, little is known. **Childhood of Jesus.** Luke says, "The child grew, and waxed strong, filled with wisdom: and the grace of God was upon him."

One important event is mentioned, his visit to Jerusalem at the age of twelve, or more accurately in his thirteenth year. This was a most important event in a Jewish boy's life.* He was no longer to be regarded as a boy, but as a man. He must now begin to learn a trade. He could now for the first time have a part in the temple service, and was responsible for his attendance at the Feasts. After the festivities of Jesus' first Pass-over had been concluded, the families collected in companies for the homeward journey. The men usually walked together, as did also the women, often in great numbers. Going northward toward Galilee with their company, Joseph and Mary had traveled a day's journey, when they found that their son Jesus was missing. The mother thought that he was with the father, and the father supposed him to be with the mother or with other relatives, and now to their astonishment they learned that the child was still in the city. Retracing their steps, they found the lad in the temple with the doctors or teachers, "both hearing them and asking them questions;" and when his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing," he replied, "Wist ye not that I must be in my Father's house?" **Goes to Jerusalem at Age of Twelve.**

Jesus returned to Nazareth, obedient and loyal to the home life, and "advanced in wisdom and stature, and in **Return to Nazareth.**

* Farrar, 35.

favor with God and man." It is supposed that he learned and worked at the carpenter's trade, and that, during the years before his baptism, Joseph died, and he assumed the support of the family.*

"Twenty-five minutes spent in a workmanlike attempt to master the Scriptural facts of a lesson, will often prepare for a greater emotional uplift in the last five minutes than could have come to you if you had spent all the time in saying, 'Now let us be devotional.'"—Prof. W. W. White.

STUDY II.—Second Day.

Read Matt. ii, 1-23, and write in the Harmony the phrases which show that Matthew presents the kingly side of Christ's life.

STUDY II.—Third Day.

Read Luke ii, 40-52, and note the many words which show that Luke gives the homelike, human side of Christ's life.

Suggestions for Map Work and References for the Harmony.

Mark on map the course of the parents and Jesus from Jerusalem to Bethlehem, Egypt, Nazareth, and to Jerusalem and return.

HARMONY—STUDY II. From Presentation in the Temple to Baptism. Matt. ii, 1-23; Luke ii, 40-52.

*Andrews, 120.

STUDY II.—Fourth Day.

Read Matt. ii, 1-23; Luke ii, 40-52. Some have thought that the first has more in view Israel, the second the human race. See if you can discover, in the passages read, any reasons for this supposition.

General References.

Edersheim I, pp. 202-254; Geikie I, pp. 129-329; Stalker, pp. 15-26; Andrews, pp. 93-111; Farrar, pp. 12-55; Rhees, sec. 63-70.

STUDY II.—Fifth Day.

Read the first and last verses of the genealogies, Matt. i, 1, 17; Luke iii, 23, 38, noting that Matthew goes back to Abraham, Luke to God; and ask how this bears on the aim of the two writers.

Topics For Personal Investigation and for Assignment in Class-work.

1. The influence of Jesus in home life. Luke ii, 40-52; John ii, 1, 2; Mark x, 7-16; Luke x, 38-42; John xix, 25-27.
2. Status of a Jewish boy after his twelfth year. Farrar, 35.
3. Education of a Jewish boy. What schools were there? Andrews, 110f.; Farrar, 47; Geikie I, pp. 67, 171-173; Rhees, sec. 65.

STUDY II.—Sixth Day.

What verse means most to you in the second chapter of Matthew or Luke? Write it in the Harmony

Questions for Written Answers.

1. Name the Herods mentioned in the New Testament, and give an account of Herod the Great. Oxford Bible; Edersheim I, pp. 123-129, 261; Rhees, secs. 2 and 3.

2. Locate the prophecy as to the place where Jesus was to be born.

3. Write an outline of what you can learn of Nazareth as the home of Jesus for thirty years. Andrews, 104; Hist. Geo. H. L., 432; Edersheim I, 144.

4. Are there any recorded miracles of Jesus before his public ministry?

5. What were the current ideas of the Messiah? Which of these was the popular idea? Edersheim I, 78-80; 163-165; Geikie I, 79-83; Matthews' New Testament Times, 159-169; Muirhead's Times of Christ, 112-150; Bib. Dict., "Messiah."

STUDY II.—Seventh Day.

Memorize Matt. ii, 10, 11.

From all that you have learned, try to picture the life of Christ from childhood to manhood.

Personal Thought.

"Wist ye not that I must be in my Father's house?"
Am I so absorbed in my Father's work that I am always to be found in the right place? Is my first and most anxious thought concerning the extension of his kingdom?

Read Matt. vi, 33.

PART II.

OPENING EVENTS OF CHRIST'S MINISTRY.

THIRD WEEK.

BAPTISM TO EXODUS FROM THE WILDERNESS.

STUDY III.—First Day.

A stranger who at this time might happen to be in Jerusalem, or in the general region of Judea and the Jordan, would have noticed a stir and movement among the people. And had he asked, "Where do they go?" he would have been told that the multitude—men, women, and children; the poor and the rich; publicans and soldiers; Pharisees and Sadducees, were drawn forth to hear a strange new prophet, whose name was John, a man somewhat resembling Elijah, long since dead. Instead of fine linen and gorgeous robes he wore a garment of harsh, rough camel's hair, and about his loins was a goatskin girdle. He had grown to manhood "in the deserts," probably the rocky, sparsely-inhabited country west of the Dead Sea, and had fed on locusts and wild honey. Moreover, although a priest by birth, he did not go to the temple or synagogue to proclaim his message, but began preaching in the "wilderness" region where he had lived, and at the fords of the Jordan. His doctrine was also new and strange. And while the Jewish ritual required numerous washings and purifications, John the Baptist did not follow it, but introduced a new symbol, that of water baptism.* This unusual rite, and the man's burning words, seem to have aroused the whole

Ministry of
John the
Baptist.

* Geikie, Vol. I, pp. 374, 388.

populace. So startling was it that a new prophet should appear after centuries of silence, and should break away from the traditions of the synagogue and insist that all must repent and be baptized, that it awakened among the common people the deepest curiosity, and among the religious leaders the most serious alarm. It was to hear such a prophet that the multitudes flocked to the Jordan.

Jesus Baptized.

One day while John was declaring, "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose," the young man from Nazareth presented himself for baptism. John would have hindered him, saying: "I have need to be baptized of thee, and comest thou to me?" But Jesus answering, said unto him: "Suffer it now: for thus it becometh us to fulfill all righteousness." Having baptized him, John saw the heavens open and the Spirit, in the form of a dove, descend and abide upon him, and he heard a voice saying: "This is my beloved Son, in whom I am well pleased." We do not know how long Jesus remained about the Jordan listening to the preaching of John, but doubtless as he heard John speak of the approach of the kingdom of God, his heart burned within him and he felt that his life-work was about to begin.

Led into the Wilderness.

From his baptism, probably at Bethabara or Bethany, John's third station on the upper Jordan, in southeastern Galilee,* or across the river in Perea, Jesus was led by the Spirit into the wilderness to be tempted of the devil. We can conceive that during these forty days the mind of Jesus was so engaged with the emotions and ideas which crowded on him that he forgot even to eat;† for we read, "He did eat nothing in those days, and when they were completed He hungered." The Gospels record only the threefold temptation,‡ which probably belongs to the last

* Luke iii, 21; John i, 28, R. V., and Edersheim I, 278-300; II, 126, 127.

† Stalker, 45. ‡ Hastings, Vol. II, p. 612.

days of our Lord's seclusion, and represents the culmination of Satan's assaults.

The first temptation came at the end of this prolonged period of fasting, when Jesus was exceedingly hungry, and the adversary suggested, "If thou art the Son of God, command that these stones become bread." How unnecessary that you suffer thus, when by a simple command your physical need could be met! Christ's miraculous powers were not for private use, but for the glory of God, and he answered: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

First Temptation.

The second temptation was, that Christ should presume foolishly on the ability of his Father to preserve his life in an act which should astound all beholders by its sublime daring. The arch tempter appears to stand with him on some overhanging pinnacle of the temple, saying: "If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up." But Jesus would not make requisition of Divine power to subserve spiritual pride and personal honor, and replied, "Thou shalt not tempt the Lord thy God."

Second Temptation.

The third temptation was to universal temporal dominion. The desert seems to have become, as it were, a great plain. Out of it arose a high mountain from which Jesus viewed "all the kingdoms of the world, and the glory of them." Such dominion had been the dream of Alexander and of Cæsar. Shall Christ accept the challenge and become master of Palestine and ultimately monarch of the world, as the Jews wished him to be, by methods of earthly force and policy? What appeal could be harder to resist? But Satan spreads his subtlest snare in vain. Jesus will not yield to groveling ambition. He came to "save his people from their sins," and he repels the third and last assault with the decisive answer, "Get thee hence, Satan; for it is written, Thou shalt worship

Third Temptation.

the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him."

"To go beneath the surface" would be a good resolution for this week. Few parts of the Scripture better repay independent thought than the portion assigned.

STUDY III.—Second Day.

Read Mark i, 1-18, and note the directness with which this Gospel strikes into the current of action. It is thought to have been written specially for the Romans.*

Find and write in the Harmony the place in Malachi and Isaiah from which Mark here makes his only quotation from the Old Testament. Observe that he mentions only one prophet, though he quotes from two.

STUDY III.—Third Day.

Read Luke iii, 1-18. Note that Luke quotes Isaiah far enough to include the statement that "all flesh shall see the salvation of God," and that he speaks of publicans and soldiers coming to John, while Matthew speaks of Pharisees and Sadducees. Consider carefully the difference of language to the publicans and soldiers as recorded by Luke, and to the Pharisees and Sadducees as recorded in Matthew iii, 7-12.

Suggestions for Map Work and References for the Harmony.

Trace the course of Jesus from Nazareth to Bethabara or Bethany, supposing this place was in southeastern Galilee. The term "wilderness" applied to that part of the depressed valley of the Jordan.

HARMONY.—PART II. Opening Events of Christ's Ministry.—From the Public Appearance of John the Baptist until the Public Appearance of Jesus in Jerusalem. STUDY III.—Baptism

* Farrar, *The Messages of the Books*, p. 18; but Salmond in *Hastings' Dictionary* would say, "Written at Rome for Gentile readers."

to Exodus from the Wilderness. Matt. iii, 1—iv, 11; Mark i, 1-13; Luke iii, 1-22; iv, 1-13; John i, 19-28.

STUDY III.—Fourth Day.

Read Matt. iii, 13-17; Luke iii, 21, 22, and mark what Jesus did at his baptism, as related by Luke, and what followed.

General References.

Edersheim I, 255-307; Geikie I, 330-426; Stalker, 38-47; Andrews, 137-155; Farrar, 55-74; Rhees, secs. 85-96.

STUDY III.—Fifth Day.

Read Matt. iv, 1-11. Note the weapon with which Jesus repelled temptation.

Topics for Personal Investigation and for Assignment in Class-work.

1. The character of Jesus' temptations. Matt. iv, 1-3, 11; Mark i, 13; Luke iv, 1-3, 5, 13; Heb. ii, 18; iv, 15; John xiv, 30.

2. The Jordan River and its valley, including the Sea of Galilee and the Dead Sea. Oxford Bible; Bib. Dict.; Hist. Geo. H. L., 465; Stanley, Sinai and Palestine, 351.

3. Jewish sects—such as Pharisees, Sadducees, Essenes. Oxford Bible; Edersheim I, 310-334; Geikie II, 223-228; Rhees, secs. 8-13.

4. Write out your conclusions concerning the character of Jesus' temptations. Heb. ii, 18; iv, 15; Stalker, 45; Edersheim I, 295-307; Geikie I, 438-450; Farrar, 63-74; Rhees, secs. 91-94; Godet on Luke iv.

5. What similar temptations meet the Christian worker of to-day?

STUDY III.—Sixth Day.

Read Luke iv, 1-13, and dwell on the added knowledge given in first verse, respecting Jesus' relation to the Holy Spirit.

Questions for Written Answers.

1. How long did John the Baptist preach?

Why did Jesus present himself for baptism? What does

he mean by fulfilling all righteousness? Edersheim I, 279-280; Rhees, sec. 87; Hast. Bib. Dict., "Jesus Christ;" II, 611.

3. Is it probable that Jesus and John had met before?

4. Collect the sayings of John about Jesus and observe the unselfish spirit of John. Bible Concordance, under "John." See also "The Last of the Prophets," by Rev. John Feather.

STUDY III.—Seventh Day.

Memorize Luke iii, 16. Consider deeply your need of the three essentials of power revealed in Christ's life by the Bible reading for the past three days. (Review the references for the fourth, fifth, and sixth days.)

Personal Thought.

"And Jesus was led by the Spirit in the wilderness during forty days, being tempted of the devil." "Then the devil leaveth him; and behold, angels ministered unto him."

Why pray, "Lead us not into temptation?" Why was Jesus led by the Spirit into the place of special temptation? Does God ever lead one into temptation? Is it not true that certain temptations are a divinely-appointed trial, and that for such temptations we have the promise that God will not suffer us to be tempted above that we are able? We do not seek these temptations, but when they come we pray, "Deliver us from evil."

There are other temptations into which we may voluntarily and willfully go, and for these temptations there is no promise. At such times, "Let no man say when he is tempted, I am tempted of God; . . . but each man is tempted when he is drawn away by his own lust, and enticed."

How may I resist temptation? Read Eph. vi, 10-18; James iv, 7; 1 Cor. x, 13.

PART II.—FOURTH WEEK.

EXODUS FROM THE WILDERNESS TO FIRST SOJOURN IN CAPERNAUM.

STUDY IV.—First Day.

The forty days' temptation having ended in glorious victory, Jesus was led of the Spirit back toward Nazareth, passing through Bethabara. The forty days of seclusion had an important influence upon John the Baptist as well as upon Jesus. Many times he must have thought of the demonstration at the baptism of Jesus, of the opening of the heavens, of the Spirit descending, of the voice speaking, of the sudden disappearance and long-continued absence of him whom he had declared to be the Christ. But now Jesus appeared again at Bethabara. John the Baptist seeing him, said: "Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me." And John bare witness, saying: "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God."

**Second Visit
to Bethabara.**

The next day John repeated his testimony, concerning

**First Disc-
ples Drawn to
Christ.**

Christ as the Lamb of God, in the presence of some of his own attendants. Among those who heard John's declaration, two were immediately drawn to be the disciples of Jesus. One was Andrew, a fisherman from Bethsaida, on the Lake of Galilee; the other was probably John the evangelist, a native of the same town. Just what happened on this Sabbath at Bethabara, none can tell. Jesus seems to have remained for the day, possibly teaching or preaching. One thing seems certain; these first two disciples were not idle. Andrew was searching diligently for his own brother, Simon Peter, and brought him to Jesus, saying, "We have found the Messiah." When Jesus looked upon Simon, he saw in him that of which a true disciple could be made, and said, "Thou art Simon, the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." The next day Jesus, with these three disciples, proceeded to Galilee. On the way, their mission work was continued, and another disciple, who was a fellow-townsmen of Andrew and Peter, was added to their number. His name was Philip. It was to him that Jesus first addressed the words, "Follow me." While we know little of Philip's life, we shall always be thankful that he followed Jesus; for he too became a missionary, and "findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Nazareth! Nazareth! Can it be that the Messiah is to come from among the despised Galileans, and especially from a town so near to Cana as Nazareth? Nathanael may have so thought, and he asked, "Can any good thing come out of Nazareth?" Philip said unto him, "Come and see."

Jesus saw Nathanael coming to him, and said unto him, "Behold, an Israelite indeed, in whom is no guile!" This salutation was a great surprise to Nathanael, and he asked, "Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God."

Jesus, by this time, had five charter members of the Christian Church, with whom he proceeded northward, and made ready to begin his public ministry. Jesus and his disciples doubtless expected to go to Nazareth, but whether they reached there or not, the record does not show. If so, he found his mother and family absent in Cana, a neighboring village, about four miles away, attending a wedding. Because of the personal supervision given by Mary, it has been thought that the marriage was at the house of a relative or near friend of Jesus, and that, as soon as it was learned that Jesus was in the vicinity, an invitation was extended to him and to his disciples. Of one thing we are certain, he honored the occasion, not only by his presence, but also by performing his first recorded miracle, the turning of water into wine. "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him."

First Visit to Cana.

The brief record is next made in John's Gospel, that, "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and there they abode not many days."

Sojourn at Capernaum.

Signalize this morning's work by a thorough memorizing of the outline facts of the week's lesson.

STUDY IV.—Second Day.

Read John i, 19-28, in which we may see John the Baptist tempted by the deputation on the same day that Jesus was tempted by the devil. We find this was Thursday, by counting back from the marriage-day (John ii, 1-11), which, for a maiden, by uniform custom, was Wednesday.*

STUDY IV.—Third Day.

Read John i, 29-34. "On the morrow," namely, Friday, John bears this first testimony to "the Lamb of God."

Suggestions for Map Work and References for the Harmony.

Mark on the map the course of Christ from Bethabara to Cana and Capernaum, and then to Jerusalem by the route east of the Jordan.

HARMONY.—STUDY IV. Exodus from Wilderness to First Sojourn in Capernaum. John i, 29—ii, 12.

STUDY IV.—Fourth Day.

Read John i, 35-42. "Again on the morrow," namely, Saturday, the Jewish Sabbath. The other "one of the two that heard John speak," verse forty, was doubtless John the apostle, the writer of this Gospel.

General References.

Edersheim I, 308-364; Geikie I, 427-466; Stalker, 50-52; Andrews, 155-165; Farrar, 75-98; Rhees, secs. 97-105.

STUDY IV.—Fifth Day.

Read John i, 43-51. "On the morrow," namely, Sunday. Dwell on the record of "personal evangelism" given yesterday and to-day.

* Edersheim, Vol. I, pp. 339, 346.

Topics for Personal Investigation and for Assignment in Class-work.

1. The attractiveness of Jesus' personality. Luke ii, 52; John i, 35-49; Mark v, 18; x, 13; Luke x, 39; John xii, 19-21; Luke xxiv, 28-32.

2. Where did Nathanael live, and how far was it from Nazareth? John ii, 1, 2.

3. Jewish wedding. How did a Judean and a Galilean wedding differ? Oxford Bible; Bib. Dict., "Marriage;" Edersheim I, 354, 355; Geikie I, 472-474.

4. The two sites for Cana and Capernaum. Bib. Dict.; Andrews, 163, 224; Edersheim I, 355, 356; 365, 366; Geikie I, 471-485.

STUDY IV.—Sixth Day.

Read John ii, 1-12, "The third day" from Sunday, namely, Wednesday. This is the first of seven "signs" or miracles given in the first twelve chapters of John, revealing Christ's "glory," and related to the ever-present claim of his Deity. Go beneath all the surface incidents and feel the sense of his Divine power working amid normal, joyous life. What does it teach us?

Questions for Written Answers.

1. What language or languages did Jesus probably speak? Edersheim I, 10, 130, 253 top.

2. Why did Jesus give Peter a new name? Rhees, sec. 19, and the commentaries.

3. Explain Nathanael's sudden change of attitude toward Jesus. Farrar, chap. 10.

4. Was the promise about the angels intended to be taken literally, and was it fulfilled in Nathanael's life?

5. Briefly portray the provinces and people of Judea and Galilee. Bible Dict.; Hist. Geo. H. L., 259-320, 413-435; Stalker, 67; Farrar, 92-98.

STUDY IV.—Seventh Day.

Memorize John i, 45, 46.

Write in Harmony a full list of the titles applied to Christ in the Gospel section for the week, and see if you can give from memory all the “Opening Events of Christ’s Ministry.”

Personal Thought.

“One of the two that heard John speak, and followed him, was Andrew, Simon Peter’s brother. He findeth first his own brother, Simon, and saith unto him, We have found the Messiah.”

Since becoming a Christian, have I ever led any one to Christ? Have I ever spoken of him to my relatives or my friends and acquaintances? What keeps us from doing what was the natural thing with Andrew? Read James v, 20.

PART III.

EARLY JUDEAN AND GALILEAN MINISTRY.

FIFTH WEEK.

AT JERUSALEM—FIRST CLEANSING OF TEM- PLE—DISCOURSE WITH NICODEMUS.

STUDY V.—First Day.

The Jews' passover being nigh at hand, Jesus has now come to Jerusalem. It was early spring, in the month of April, A. D. 27.* A month before the feast the bridges and roads had been repaired, and the sepulchres had been whitened to prevent accidental pollution to the traveler. As the day of the feast approached, great multitudes began to move in the direction of the Holy City. Jews from all nations were going up to sacrifice and to pay their temple tax. Josephus says that A. D. 65 there were three million Jews at the feast,† and that at the passover in the reign of Nero there were two million seven hundred thousand present, and that two hundred and fifty-six thousand five hundred lambs were slain. “All the sects of Judea, all the tribes of Israel, all the nation-

**Christ At-
tends the
Passover.**

* Andrews, p. 169. † Hastings, Vol. III, p. 691.

alities of the earth, were present. The Syrian Jew was there; the Jew from Egypt; Jews from the Rhine—in short, Jews from all East countries, and all West countries, and all the islands of the sea, were present.” With this vast company Jesus went up to Jerusalem to celebrate the first passover since his baptism. It was a momentous occasion. Should Jesus begin his public ministry, suddenly appearing in the temple, declaring, “The kingdom of heaven is at hand?” Many abuses had crept into the Jewish Church; should he now begin the work of reformation? Much heresy was being taught; should he clarify their doctrines?

**Cleanses the
Temple.**

The first thing Jesus did was to cleanse the temple. In the outer court, the court of the Gentiles, Jesus noticed great confusion. Herdsmen were there with oxen and sheep, which they sold for sacrificial services. Sellers of pigeons stood ready to supply doves to poor women coming for purification. Those who sold were shouting the merits of animals and birds. Doves were cooing, sheep were bleating, cattle were lowing, and the people were wasting many words in buying and selling.

At the feast it was also customary for the people to pay their temple tax, and make a free-will offering for the house of the Lord. Coming from all provinces and all nations, they brought the coin of their own realm. That Palestinian Jews, as well as those from abroad, might obtain the exact half-shekel of the sanctuary, which the officials would expect as the temple tax, exchange was necessary. For this purpose stalls were opened a month before the feast at Jerusalem, and even in every country town.* There was no need that the traf-

* Geikie, Vol. I, p. 471; Edersheim, Vol. I, p. 367.

flickers and the money-changers should invade the temple courts. Not only had they done so, but gross abuses had arisen, and extortion was freely practiced. For this reason the money-makers and the people, who were suspicious of fraud, spent much time in arguing, disputing, quarreling, and bargaining. Such traffic Christ looked upon as a terrible desecration, and such practices as none other than robbery. Jesus, therefore, "made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and to them that sold doves he said, Take these things hence; make not my Father's house a house of merchandise."

The cleansing of the temple created such a sensation **Many Believe.** that multitudes gathered about Jesus, unto whom he spoke and before whom he performed certain unrecorded miracles, and "Many believed on his name, beholding his signs which he did." Among those upon whom conviction settled was one Nicodemus, a Pharisee, and a member of the Jerusalem Sanhedrin, who came to Jesus by night to learn the way of life. To him Jesus delivered the wonderful discourse in John iii, 1-21, on the new birth. **Discourse with Nicodemus.**

Here is an opportunity for word-picturing. Half the significance of the Nicodemus incident is dependent upon a vivid realization of the circumstances.

STUDY V.—Second Day.

Read John ii, 13-22. Fix some of the special features of John's Gospel. It was written about A. D. 100,* per-

* Godet on John, Vol. I, p. 187; Moffatt, The Historical New Testament (1901), pp. 495, 496.

haps twenty years after the latest of the Synoptic (what does "Synoptic" mean?) Gospels, and largely presents material not found in them. It shows Jesus attending the Feasts at Jerusalem, and so gives his ministry in Judea. It seems to have been written specially for the Church universal. It reveals the Deity of Christ, and contains many of his greatest discourses. Everywhere in it we see faith and unbelief, respecting Christ, contending for mastery in men's hearts. About this contest center its great words, such as, "believe," "know," "judge," "witness," "the light," "the truth," "glory," "glorify," "the Son," "eternal life."*

STUDY V.—Third Day.

Read John ii, 23-25, having in mind the key-points given yesterday.

Suggestions for Map Work and References for the Harmony.

Prepare the map for Part III.

HARMONY.—PART III. Early Judean and Galilean Ministry.—From the Public Appearance of Jesus in Jerusalem until the Choosing of the Twelve. **STUDY V.—At Jerusalem.—First Cleansing of Temple.—Discourse with Nicodemus.** John ii, 13—iii, 21.

STUDY V.—Fourth Day.

Read John iii, 1-21, and write in the Harmony, after each of the following words, the number of times (counting all forms) it is found in the passage: "know," "believe," "judge," "the light."

General References.

Edersheim I, 365-389; Geikie I, 467-482; Stalker, 52, 53; Andrews, 167-171; Farrar, 98-108; Rhees, secs. 114-119.

* Farrar, *The Messages of the Books*, pp. 94-117.

STUDY V.—Fifth Day.

Read John iii, 1-8, weighing each phrase most carefully. For the meaning of "born of water," see Matt. iii, 11; Luke vii, 30.

Topics for Personal Investigation and for Assignment in Class-work.

1. The boldness of Jesus. Luke ii, 46; John ii, 13-16; Mark ii, 15, 16; John vi, 59, 61, 66; Luke xiii, 31, 32; John xi, 7, 8, 16; Matt. xxiii, 13-36; John xviii, 3-5; xix, 9-11.

2. The temple at Jerusalem (Herod's), and its courts. Draw a ground-plan of same. Edersheim I, 114, 120; Geikie I, 95, 96; Oxford Bible; Bib. Dict.

3. The date, or season, in the year, of the Passover. Oxford Bible; Bib. Dict.; Andrews, 169; Rhees, sec. 49.

4. The Sanhedrin and its membership. Oxford Bible; Bib. Dict.

5. What is the point of the simile about the wind? John iii, 8.

6. Is John iii, 1-5, most appropriate for reading to the self-righteous, or to the outcast? State reasons for your opinion.

STUDY V.—Sixth Day.

Read John iii, 16-21. The great saving truths of the gospel are combined in this first verse.

Questions for Written Answers.

1. Make a list of the Feasts of the Jews, and note the significance of each. Oxford Bible; Bib. Dict.; Edersheim I, 229.

2. Were the temple priests in any way connected with the traffic carried on in the temple? Edersheim I, 369-371.

3. What kind of money was used? Oxford Bible; Edersheim I, 367, 368.

4. How were the priests paid? Deut. xviii, 1-8; Muirhead's Times of Christ, 81.

5. Give your estimate of the character or qualities of Nicodemus as a man and, perhaps, a disciple. Read John vii, 50; xix, 39.

STUDY V.—Seventh Day.

Memorize John iii, 16, and write in the Harmony why it may be considered the most notable verse in the Bible. Write your statement, based on Scriptural teaching, of what constitutes the New Birth.

Personal Thought.

“Except a man be born anew, he can not see the kingdom of God.” Have I the evidence that fully satisfies me that the experience of the New Birth is mine? Read 2 Cor. v, 17; Gal. vi, 15; Rom. viii, 14–16.

PART III.—SIXTH WEEK.

JERUSALEM TO CAPERNAUM—JESUS MAKES DISCIPLES IN JUDEA—DISCOURSES AT SYCHAR AND NAZARETH.

STUDY VI.—First Day.

After a most eventful passover at Jerusalem, and a somewhat lengthy preaching tour through Judea, Jesus returned to Galilee. St. John declares: "And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, . . . and Jacob's well was there. Jesus therefore, being wearied with his journey, sat by the well. It was about the sixth hour." The most direct route to Galilee ran north through the despised province of Samaria; but because of the general hatred for its inhabitants, the people of Judea usually followed the road along the Jordan River, praying God that their eyes might never fall on a Samaritan. This enmity between Judea and Samaria dated back to the separation of the ten tribes from Judah, under Rehoboam, and was so intense that since the days of the prophet Hosea, more than seven hundred and fifty years before, it had been unsafe for Jewish travelers to pass through the border districts. The population of Samaria was a mixture of Jewish and Gentile blood. They accepted the Mosaic law, built themselves a temple which rivaled the one at Jerusalem, and claimed for Mount

**Christ
Passes
Through
Samaria.**

Gerizim a greater holiness than Mount Moriah.* It was through this often unsafe and always despised country that Jesus journeyed toward Galilee.

Meets Woman at the Well.

About noon he reached a well near the city of Sychar, and rested under the shade of the trees while his disciples went to the town to purchase food. Presently a humble woman came to the well to draw water with which to fill her goatskin vessel. Jesus began the conversation by asking a favor of the woman, saying unto her, "Give me to drink." Then followed a most skillful discourse which so convicted this sinful woman that she became a witness for Christ, and many of her neighbors and townspeople believed and "besought him that he would tarry with them: and he abode there two days. And many more believed because of his word."

Again Visits Cana.

From Sychar, Jesus passed into Galilee, and visited Cana a second time. The news of his popularity in Judea and his miracles and preaching in Judea had been carried back to Galilee by those who attended the passover, and many of the people were anxious for his return. Among others, a certain nobleman, who lived at Capernaum, twenty miles away, had heard of this wonderful Teacher, and learning that he was again in Cana, went there, "and besought him that he would come down, and heal his son; for he was at the point of death." "Jesus saith unto him, Go thy way; thy son liveth." Believing the words of Jesus, he went his way, and as he returned his servants met him, saying, "Thy son liveth. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at

* Geikie, Vol. I, p. 495.

that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house."

From Cana, Christ went to Nazareth, the home of his childhood. There among his old neighbors and friends Jesus formally opened his public ministry, announcing himself as the promised Messiah. "And he entered, as his custom was, into the synagogue on the sabbath day and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And he closed the book, and began to say unto them, To-day hath this scripture been fulfilled in your ears." The first impression was one of admiring wonder. But when Jesus did not respond to their craving for miraculous signs, and was forced to cite the benefits bestowed on Gentile faith by Old Testament prophets, "they were all filled with wrath in the synagogue, . . . and they rose up, and cast him forth out of the city."

Rejected at Nazareth.

Having been rejected at Nazareth, and having escaped the mob, Jesus went to Capernaum, which became his headquarters through all the remaining period of his Galilean ministry.

Removes to Capernaum.

In the study of the work of the coming week, which is mostly in the Gospel of John, remember that scholars find evidences of design in the whole

structure of the Gospels, and that it will open up to the alert and patient student in the most unexpected manner.

STUDY VI.—Second Day.

Read John iii, 22; iv, 1, 2, and note that Christ here takes up for a time a work among the people preparatory to his future ministry, much like that of John the Baptist.*

STUDY VI.—Third Day.

Read John iii, 23-36. Notwithstanding the likeness of Jesus' work to John's at this time, and its increasing popularity, mark the absolute loyalty of the latter.

Suggestions for Map Work and References for the Harmony.

Mark on the map the course of Jesus from Jerusalem to northeastern Judea, supposed to be the region where his disciples baptized, thence to Sychar, Cana, Nazareth, and Capernaum.

HARMONY.—STUDY VI. Jerusalem to Capernaum.—Jesus Makes Disciples in Judea.—Discourses at Sychar and Nazareth. Matt. iv, 12-17; Mark i, 14, 15; Luke iv, 14-31; John iii, 22—iv, 54.

STUDY VI.—Fourth Day.

Read John iv, 1-26, dwelling on the skill and effectiveness of Christ in personal work. Fix the additional key-point that in John's Gospel the sphere of Christ's work is specially the individual soul. Even the discourses are largely conversations with one person or a group. Recall already Nathanael, Nicodemus, and this woman.

*Andrews, pp. 176, 177.

General References.

Edersheim I, 390-459, 655-661; Geikie I, 483-515; Stalker, 57-61; Andrews, 171-189; 215-243; Farrar, 108-125.

STUDY VI.—Fifth Day.

Read John iv, 27-42, and write in the Harmony the things which you see giving Jesus power as a personal worker.

Topics for Personal Investigation and for Assignment in Class-work.

1. The attitude of Jesus toward women. Luke ii, 48-51; John ii, 1-5, 12; iv, 7-39; Mark i, 30, 31; Luke vii, 37-50; viii, 2, 3; Matt. xv, 21-28; Luke x, 38-42; John xi; Mark xiv, 3-9; xii, 41-44; Luke xxiii, 27-29; John xx, 11-18.

2. The history of the Samaritans. Edersheim I, 395-403; Geikie I, 322, 323; 521-524; Rhees, sec. 14; Oxford Bible.

3. The arrangements, officials, and service of the synagogue. Oxford Bible; Edersheim I, 430-436; Geikie I, 184-187; Rhees, sec. 15.

4. When, in the course of this lesson, does the imprisonment of John the Baptist take place? Andrews, 182; Edersheim I, 656-659.

5. Where was he imprisoned? by what Herod? and for what cause? Geikie I, 420, 421.

6. Why did Jesus plainly reveal himself as the Messiah to the woman at the well, while at the same time he strictly charged his disciples to tell no man that he was the Christ? What difference in the conception of the office and work of the Messiah, as held by this woman (John iv, 25), and that held by Jews in general? Edersheim I, 418; Geikie I, 529.

STUDY VI.—Sixth Day.

Read John iv, 43-54. Note that this Gospel numbers the healing of the nobleman's son as the "second sign," and that it develops faith toward Christ.

Questions for Written Answers.

1. What caused the feud between the Jews and Samaritans? Edersheim I, 401-403.
2. Did the Samaritans look for a Messiah?
3. What two great truths did Jesus unfold to the woman of Samaria?
4. Had Jesus announced his Messiahship before doing so at Nazareth? If so, where?
5. From what chapter in Isaiah did he read?

STUDY VI.—Seventh Day.

Memorize John iv, 23, 24.

Read Luke iv, 16-31.

Personal Thought.

Should any sinner say to me, "Sir, give me this water that I thirst not," have I anything to give?

Do I know how to do personal work for Christ? Have I ever studied the life of Christ and the word of God, that I may learn how to bring people into the kingdom? Read 2 Tim. ii, 15.

PART III.—SEVENTH WEEK.

CALL OF THE FOUR TO FIRST PREACHING TOUR IN GALILEE.

STUDY VII.—First Day.

Some have supposed that Christ's mother had transferred her own residence with her son's to Capernaum; others that he made his home with Simon Peter, whose house was always open to the disciples.

**Christ's
Mother and
Home.**

One day, while walking by the Sea of Galilee, Jesus saw two brethren—Simon, called Peter, and Andrew, his brother—casting a net into the sea; for they were fishermen. And he said unto them, "Come ye after me, and I will make you fishers of men." "And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, . . . and he called them. And they straightway left the boat, . . . and followed him." This event proved to be one of the turning points of history; for these Galilean fishermen were to lay the foundations of the Christian Church.

**Second Call
of the Disci-
ples.**

The Sabbath-day approached, and, as his custom was, he entered the synagogue and began to teach, "and they were astonished at his teaching: for his word was with authority." The morning service in the synagogue began at nine o'clock, and the news that this new rabbi was

**Sabbath of
Miracles.**

in the city doubtless attracted large crowds of people. Those who heard him were amazed. Other rabbis talked about washings, and tithes, and circumcision, and the kind of wood to be used at the altar, and other trivial rabbinical rules. Jesus spoke of the essentials which constitute Christian living, and stirred the very depths of the heart. But they were not alone astonished at what he said, but equally so at the manifest power of his words. There was present in the audience a "man with an unclean spirit," who, when he heard Jesus speak, arose, "and cried out, . . . Ah! What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy one of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And he came out of him, having done him no hurt. . . . And there went forth a rumor concerning him into every place of the region round about."

**Peter's Wife's
Mother re-
stored.**

This incident was so startling and unexpected that it broke up the service for a time, and Jesus and his disciples retired to Simon's house. Entering this hospitable home, he found Simon's wife's mother violently sick with a fever. Anxious friends besought his assistance, and, going into the chamber, he bent over the sick woman, "and took her by the hand, and raised her up; and the fever left her, and she ministered unto them." The news of a second miracle stirred the people in all parts of the city, "and when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." The blind returned to their home seeing, the dumb shouted for joy, and those who had been possessed of devils thanked God for release.

The night which followed this busy and eventful Sabbath-day of miracle-working brought no rest to Christ, although he was weary in body and mind. For this reason, he arose from his couch "a great while before day, . . . and departed into a desert place, and there prayed." When morning dawned the disciples missed their Master, and soon the people began to assemble, again bringing their sick. The disciples, not knowing what to do, hastened in search of Jesus. "And they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out devils." It was during this tour that a leper was cleansed.

Cultivate your imagination. Get into the habit of dwelling on these events until you can see them vividly.

STUDY VII.—Second Day.

Read Luke v, 1-11, and see how full is Luke's account of the call of the four leading disciples, as compared with Mark i, 16-20, and Matt. iv, 18-22. Think of Mark as written about A. D. 70, Matthew A. D. 75, Luke A. D. 80.*

*Moffatt, *The Historical New Testament*, pp. 273; Hastings on the three Gospels.

STUDY VII.—Third Day.

Read Mark i, 16-20. Fix some of the key-points of Mark's Gospel.* It is first in time of the four, at least in their present form. It is the shortest, having least of the matter of discourses. Its author was least prominent of the four Gospel writers; yet very early tradition places Peter's preaching and thought back of much of Mark's record. All is intense, rapid action. It makes Jesus the Divine Worker, moving with power, yet with great humility and compassion. The style is graphic, the writer a word-painter. The narrative goes onward like the march of a Roman legion; "and" begins almost every chapter and paragraph, and "straightway" occurs about forty times.

Suggestions for Map Work and References for the Harmony.

Mark on the map the tour through eastern Galilee and return to Capernaum.

HARMONY.—STUDY VII. Call of the Four to First Preaching Tour in Galilee. Matt. iv, 18-22; viii, 14-17; viii, 2-4; Mark i, 16-45; Luke v, 1-16; iv, 32-44.

STUDY VII.—Fourth Day.

Read Mark i, 21-34, holding in mind the key-points of yesterday.

General References.

Edersheim I, 472-498; Geikie I, 515-518; II, 1-16; Stalker 61-80; Andrews, 245-252; Farrar, 125-131, 145-147.

* Hastings on Mark; Farrar, *The Messages of the Books*, pp. 53-66.

STUDY VII.—Fifth Day.

Read Mark i, 35-45. Notice the evidence of Jesus' prayer-life. Find other instances where Jesus prayed.

Topics for Personal Investigation and for Assignment in Class-work.

1. The prayer-life of Jesus. Matt. vi, 9-13; John xi, 41, 42; Matt. xiv, 23; Luke v, 16; Mark i, 35; John xvii; Matt. xxvi, 36, 39.

2. The business of fishing on the Sea of Galilee. Hist. Geo. H. L., 462, 463; Edersheim I, 473, 474.

3. The cases of possession with spirits in the time of Christ. Edersheim I, 478-484; Rhees, secs. 142-144; Nevins, Demon Possession and Allied Themes; Sanday; Hast. Bib. Dict. II, 624, 625.

4. Prevalence of leprosy in the far East. Why is sin compared to leprosy? Bib. Dict.; Edersheim I, 491-495; Geikie II, 13-15.

STUDY VII.—Sixth Day.

Read Mark i, 9-45, and enter in the Harmony the number of times "straightway" is found.

Questions for Written Answers.

1. Why did Christ call the disciples a second time? See Commentaries.

2. How many of the Twelve were fishermen?

3. Was it customary for rabbis to gather disciples about them?

4. What was a rabbi? Oxford Bible; Geikie I, 71-74; II, 21, 22.

STUDY VII.—Seventh Day.

Memorize Luke v, 4, 5.

Study Peter as the type of man whom Jesus finally

selects here to be the first of his permanent attendants. Can you see Peter's temperament and spirit reflected in Mark's Gospel?

Personal Thought.

“And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.”

This was on Monday, after a Sabbath when unusual demands were made upon the physical nature, and the sympathy and spiritual power of Jesus.

Am I most prayerful when I have most to do?

Read Luke x, 38-42; xi, 1.

PART III.—EIGHTH WEEK.

AT CAPERNAUM —PARALYTIC CURED — MATTHEW CALLED.

STUDY VIII.—First Day.

Returning from his tour through eastern Galilee, **The Paralytic Healed.** Christ continued his ministry in Capernaum. The first recorded event is the healing of the man sick of the palsy. Jesus was preaching in Simon's house, and the people had crowded around him, filling the inner rooms, and gallery, and court, and hallway, and probably thronging the street. When four men came carrying the paralytic, there was no room remaining for approach unto Jesus. What should be done? Should they wait until the multitude dispersed? Should they wait for a more auspicious occasion? They decided quickly what to do. Outside the house was a stairway, by which they ascended to the roof. Reaching the roof over the place where Jesus stood, they lifted off the tiles, removed the light woodwork which supported them, and lowered their friend into the presence of the Divine Healer. Jesus, seeing their faith, said unto the sick of the palsy, "Man, thy sins are forgiven thee."

Going forth "by the seaside," passing by the "place of toll," Jesus saw a publican named Matthew, or Levi, **The Call of Matthew.** the son of Alphæus, collecting revenues for the Roman

government. These tax-gatherers were always hated by the Jews, to whom paying tribute to a Gentile government was exceedingly obnoxious, and for a Jew like Levi-Matthew to engage in such a business was to be excommunicated forever from fellowship with his people. The publicans were classed with robbers and murderers, and no strict Jew would eat or hold intercourse with them. Considerable is known concerning this system of revenue. Edersheim declares that the ground tax was one-tenth of all grain and one-fifth of all wine and fruit. The income tax amounted to one per cent, and there was a poll tax on all persons, bond and free. Besides these staple taxes, there were numerous tolls, and duties, and customs, which made the life of the traveler and those who had commercial transactions almost unbearable. It was exceedingly vexatious to be compelled to pay toll at every gate; to unload pack animals and submit to every package being opened by customs officers, and to have its contents tumbled about unceremoniously. For these and many other reasons every Jew had a profound dislike for the system, and regarded its agents with aversion. It was to one of these despised publicans to whom Jesus now said, "Follow me." This was a welcome invitation, and Matthew "forsook all, and rose up, and followed him." His resignation as a tax-gatherer took effect that very hour, and he became a follower of Jesus.

**Matthew's
Feast.**

As a mark of appreciation, and as an expression of gratitude to Jesus, Levi-Matthew "made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them." There seems to have been no difficulty in securing the presence of the publicans on this occasion. The

treatment accorded Matthew by Jesus was so different from that which he or any of them had ever received, that they gladly came. Matthew had been an outcast from Jewish society, although a Jew by birth. They had thrust him out of their synagogue, and the rabbis, sitting in judgment on his case, had declared that repentance was well-nigh impossible. It will be seen, therefore, that the call of Matthew made a great stir in Jewish circles. The case was too flagrant to be overlooked, and when Jesus condescended to dine with them that day, the Pharisees could not resist the opportunity of attack, and they ask, "Why eateth your Master with the publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that are sick!"

At about this time some of the disciples of John ask a question about fasting, to which Jesus replies in three brief parable-germs, showing that the spirit of the new kingdom can not be combined with the old.

**Questions
about
Fasting.**

It is often a good drill to reshape the material in your mind to adapt it to the comprehension of a little child.

STUDY VIII.—Second Day.

Read Luke v, 17-26. Note how many prominent but unfriendly witnesses were present, yet the strong faith of the four friends and the paralytic, and Christ's demonstration of his Divine power to forgive sins.

STUDY VIII.—Third Day.

Read Mark ii, 1-12, and see the many graphic touches. Notice verse one, margin, "at home."

Suggestions for Map Work and References for the Harmony.

Look up and mark on the map (in a different color than for the journeys of Christ) the main routes of travel and commerce centering about the Sea of Galilee and Capernaum.

HARMONY.—STUDY VIII. At Capernaum.—Paralytic Cured.—Matthew Called. Matt. ix, 2-17; Mark ii, 1-22; Luke v, 17-39.

STUDY VIII.—Fourth Day.

Read Matt. ix, 1-13. Picture to yourself the importance of Matthew's call. This publican was to be the one who should put in writing the "sayings" of Christ, probably as early as A. D. 55-65; and his collection of these in Aramaic, Christ's native language, is supposed to have given us nearly all the discourses common to the Synoptic Gospels.* Think, then, of Peter as first giving us the deeds of Christ in Mark's Gospel, and Matthew his words or discourses. Later, Luke and John will add their special parts to these, all combining through the Holy Spirit to present the full knowledge of Jesus' life, and words, and saving work.

General References.

Edersheim I, 499-522, 661-665; Geikie II, 17-37; Stalker, 61-99; Andrews, 239, 252-255, 303, 304; Farrar, 227-229, 131-133.

STUDY VIII.—Fifth Day.

Read Luke v, 27-32, and see that Luke, and not Matthew, lets us know that the feast was given by Matthew.

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's wisdom and skill in the control of men. Matt. iii, 15; John i, 42, 47-51; iii, 3; Luke vii, 40; Mark vi, 7; Matt. xvi,

*The Historical New Testament, pp. 265, 278; Meyer on Matthew pp. 9-31.

17, 18, 23; John vii, 8, 9, 14, 46; Luke xix, 1-10; Mark xii, 13-37; xiii; John xiii, 21-30; Luke xxii, 61, 62; John xix, 26, 27; xx, 26-29; xxi, 1-23.

2. The architecture of the Jewish house. Bib. Dict.

3. The Roman method of collecting, or "farming," the taxes and revenues. Edersheim I, 515-517; Bib. Dict., "Taxes."

4. Fastings in the Mosaic law and in rabbinic teaching. Oxford Bible; Bib. Dict.; Edersheim I, 662f.

5. Discuss parable about new wine in old bottles. (Compare the views of various commentaries. See Bruce's Training of the Twelve, 75f.)

6. What was the practical purpose of Jesus, in adding the saying about the man who had drunken old wine? (Luke v, 39.)

STUDY VIII.—Sixth Day.

Read Mark xii, 18-22, and fix who is meant by the "bridegroom," and what by the new cloth and the new wine. Note that Jesus thus early again indicates his violent death.* See John ii, 19-22.

Questions for Written Answers.

1. What diseases were prevalent in Palestine? Bible Dict., "Medicine."

2. How do you explain the sudden call and prompt decision of Matthew?

3. Is there any indication that other publicans followed Jesus?

4. Ascertain the popular opinion concerning publicans. Read Matt. xviii, 17; xxi, 31; Luke xviii, 11.

5. Has fasting a place among Christian duties? If so, give the New Testament proof-texts.

STUDY VIII.—Seventh Day.

Memorize Luke xxiv, xxv.

* Edersheim, Vol. I, p. 664.

Personal Thought.

“Son, thy sins are forgiven.” What are the Scriptural conditions of forgiveness of sins? Do I believe that Christ has power on earth freely to forgive sin if the conditions are met?

Is there any other way whereby I may be free from the guilt of sin? Do I have knowledge that my sins are forgiven? Is not such knowledge priceless?

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” (Authorized Version.) Read 1 John ii, 1-6.

PART III.—NINTH WEEK.

WORKS OF MERCY AND NECESSITY ON THE SABBATH.

STUDY IX.—First Day.

“After these things there was a feast of the Jews; and Jesus went up to Jerusalem.” It is not known what this feast was. Some have called it the Passover, others Pentecost, still others the Feast of Tabernacles. Little is also known about what happened at the unknown feast.

Jesus at Jerusalem.

One incident is related, the curing of the infirm man at the Pool of Bethesda, but this one incident stirred the City of Jerusalem from center to circumference. Hearing, perhaps, that many blind, and lame, and infirm were congregated about this pool, Jesus found his way there, and when his eyes fell on the poor, sad creatures, he had compassion on them. “Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool. . . . Jesus saith unto him, Arise,

Heals Infirm Man.

take up thy bed, and walk." The thing which stirred Jerusalem most on this occasion was not that a great miracle had been performed, but that it had been performed on the Sabbath-day, and, therefore, a serious crime had been committed by Jesus. Not that any of God's laws concerning the Sabbath had been broken, but laws which the rabbis had made had been infringed upon. To understand the growing contest between Jesus and the Jewish Church, it must be remembered that the authorities of the Church had added much to the simple commands of God through Moses. Their comments upon, and their interpretation of, the law, as expounded in the Talmud, Mishna, and Gemara, were purely man-made; but such was their authority in the Church that the rabbis had actually usurped the place of Moses, and their interpretations were regarded in many cases as more important than the direct commands of God. Jesus believed that the "Sabbath was made for man, and not man for the Sabbath." The Jew said, "Keep the minutest detail of the ritual if you would be approved." Jesus the Christ said, "Be pure in heart, have right motives, give thyself to philanthropy and benevolence." The Jew said, "Church service." Jesus said, "Heart service." For this reason, Jesus responded freely to the needs of humanity on the Sabbath. But when the Jews saw the impotent man, mingling with the crowd, carrying his mat or rug rolled up under his arm, they said, "It is the sabbath, and it is not lawful for thee to take up thy bed." Then they ask him, "Who is the man that said unto thee, Take up thy bed and walk?" When the Jews found that it was Jesus who had so commanded, they sought to kill him.

Two other events—one illustrating, as does the foregoing, the rightfulness on the Sabbath of a work of mercy or charity, and the other a work of necessity—are placed along with the healing of the infirm man at Jerusalem, though we do not know so clearly their locality or date.

Other Sabbath Events.

It is stated that on a Sabbath-day the disciples were “an hungred,” so, as they passed through the field, they plucked the ears of grain, called corn, and, rubbing them in their hands, began to eat. This grain was not our Indian corn, but heads of wheat or barley. There were no roads as we have them now, public highways, strongly fenced; but often the road or pathway led through the grain-fields, and it was not regarded as trespassing for the traveler to pluck the heads of grain for his own subsistence, and, while the law forbade one’s using the sickle on the Sabbath, there was nothing unlawful about plucking what was necessary for food.

Disciples Plucking Grain.

The restoration “in the synagogue” of a man whose “right hand was withered” is also recorded; but the deed of mercy was performed on the Sabbath-day, and called forth the wrath of the Pharisees, who sought “what they might do to Jesus.”

Man with Withered Hand Restored.

As you enter upon the week’s work, endeavor to impress upon your memory the main facts of the record as a unit.

STUDY IX.—Second Day.

Read John v, and consider thoughtfully the further claim of Deity by Christ, in that he has equal creative

and quickening power with the Father, and full "authority to execute judgment." Notice the double witness of the Father to Christ, (*a*) in the miracles of Christ, (*b*) in the Scriptures.

STUDY IX.—Third Day.

Read continuously (at one reading) John i-v, and write in the Harmony for each chapter a brief chapter-name; as, 1. "First Five Disciples;" 2. "Wedding, Temple."

Suggestions for Map Work and References for the Harmony.

Mark on the map, for Jesus' visit to Jerusalem, one common route from Capernaum to Jerusalem, and another for the return, as a study of the lines of travel.

HARMONY.—STUDY IX. Works of Mercy and Necessity on the Sabbath. Matt. xii, 1-14; Mark ii, 23—iii, 6; Luke vi, 1-11; John v, 1-47.

STUDY IX.—Fourth Day.

Read Matt. xii, 1-8. Fix carefully in mind this order. While Matthew probably formed a collection in Aramaic of the sayings or discourses of Christ from five to ten years before Mark's Gospel was written, our present Gospel of Matthew in Greek is supposed to date from five to ten years after the writing of Mark's Gospel. Notice that the Gospel of Matthew is far less chronological* in arrangement than that of Mark. It largely brings together the miracles and parables in groups, and gives the discourses without reference to their exact place in the history. Thus, chapters viii and ix record ten principal miracles;

* H. G. Weston on Matthew, pp. 15-18.

chapter xiii, seven parables; and chapter xi, just preceding to-day's section, portions of probably two or three discourses. It is thought by some that the grouping of the material in this way was made for the convenience of the catechumens (who were the catechumens?) in early days, who were accustomed to commit the Gospel to memory.

General References.

Edersheim I, 460-471, 500; II, 51-62; Geikie II, 86-102; Stalker, 100-101; Andrews, 189-207, 255-262; Farrar, 197-206, 233-239.

STUDY IX.—Fifth Day.

Read Mark ii, 23-28, fixing the principle stated in verse 27.

Topics for Personal Investigation and for Assignment in Class-work.

1. Some of the Gospel proofs of the Divinity of Christ. John i, 1-4, 14-18; Luke i, 31-35; Matt. ii, 11; iii, 17; John i, 34, 49; iii, 16, 35, 36; Luke iv, 41; v, 20-25; John v, 17, 18, 21-26; Matt. xii, 8; Mark iv, 39; Matt. xvi, 16; Mark ix, 7; John viii, 58; x, 30, 36; Matt. xxvi, 63; xxviii, 17-20; John xx, 31.

2. The Sabbath according to the Mosaic law. Concordance; Oxford Bible; Edersheim II, 52, 56-58; Geikie I, 253.

3. Look up all you can find concerning the Talmud. Bib. Dict.; Edersheim I, 103, 104.

4. The cereals of Palestine. Hist. Geo. H. L., 83.

STUDY IX.—Sixth Day.

Read Luke vi, 6-11, and compare it closely with the account in Matthew and Mark. Note Jesus' "anger" (Mark iii, 5), as defined by "grieved."

Questions for Written Answers.

1. Give a list of the gates and pools at Jerusalem, locating them, if you can, by a diagram of the city walls. *Hast. Bib. Dict.*, "Jerusalem."

2. Three great accusations are brought against Jesus by the Pharisees:

(1) Why is he called a Sabbath-breaker? *Mark i*, 21-34, and the passages for this week.

(2) Why is he called a blasphemer? *Mark ii*, 6, 7; *John x*, 30-38.

(3) Why is he called a sinner? *Mark ii*, 16.

3. State the case of the Christian Lord's-day, as to the day, and why and how it is to be observed. "Ought Christians to keep the Sabbath?" *R. A. Torrey*.

STUDY IX.—Seventh Day.

Memorize *John v*, 24.

Review the events covered in Part III, on the Early Judean and Galilean Ministry.

Personal Thought.

"But he knew their thoughts."

Do I realize that God knows my inmost thoughts?

Read *Ps. xliv*, 21; *Matt. vi*, 8; *2 Tim. ii*, 19; *Heb. iv*, 12.

PART IV.

SECOND PERIOD OF GALILEAN MINISTRY.

TENTH WEEK.

TWELVE APOSTLES CHOSEN —SERMON ON THE MOUNT.

STUDY X.—First Day.

The fame of Jesus had now so increased that great multitudes followed him from Galilee, Decapolis, Jerusalem, Judea, and beyond Jordan. But growing popularity was a burden to him. His pointed discourses, unqualified denunciation of current rabbinical teaching, and numerous miracles performed on the Sabbath, had aroused the hatred of the entire Jewish Church. Multitudes came, but not always to profit by the truth. Many followed for no other purpose than to entrap and overthrow him. It was at this juncture that two new features entered into his work.

Christ's Wide-spread Fame.

First he chose additional attendants. Many have followed him as disciples. He now proposed to select twelve apostles, who should become close students of the new kingdom which he was about to inaugurate.* These apos-

Chooses the Apostles.

* Bruce, *The Training of the Twelve*, Chap. IV; Hastings, Vol. II, p. 614.

tles were appointed by Jesus with great care, "calling unto him whom he himself would." They were chosen as far as possible from those who had been longest with him, and were known to be most trustworthy. Not all were accepted who applied for an apostleship. In Matt. viii, 19, "There came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest." But Jesus discouraged him, saying, "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." Jesus knew this man was looking for an easy place, but that no such place could be promised.

We do not know just where the selection was made, but, after spending the night in prayer alone in a mountain, Jesus announced the names of the apostles in pairs, having chosen for each his companion: Simon, whom he also named Peter, and Andrew, his brother; James and John; Philip and Bartholomew (Nathanael); Matthew (Levi) and Thomas; James, the son of Alphæus, and Simon, who was called the Zealot; and Judas (Jude, Lebbeus, Thaddeus), the son of James, and Judas Iscariot. These men were to go out two by two, with authority, and power to teach and preach, and perform miracles, and to extend the kingdom of God. By them the Apostolic Church was to be organized, and much of the New Testament was to be written. It was a surprise to the Jews that Jesus selected the men he did for this work. Not a single Jewish leader was commissioned, but men who did not belong to the influential or learned classes were chosen. To twelve simple men from the ranks of the common people he delivered the keys of the kingdom of God.

Thus far, Jesus had taken no steps toward a formal and open separation from Judaism. Now he proclaimed a new kingdom to be founded on love and righteousness, whose citizenship should be open to all, Jew or Gentile. Having, at Jerusalem and Capernaum, unfolded somewhat fully his Messiahship, in the Sermon on the Mount, Jesus announced the platform of the kingdom of God, and delivered an inaugural address. The occasion was the installation of the twelve apostles. Doubtless, some announcement and preparation for this service had been made, for multitudes were there from Tyre and Sidon, and from Judea and Jerusalem. The place where this sermon was delivered is unknown. Tradition has selected the Horns of Hattin, a double-peaked hill, four miles west of the Sea of Galilee, and now known as "the Mount of the Beatitudes," as best fulfilling the conditions of the Gospel record.*

Sermon on the Mount.

The following may be a helpful outline of the Sermon on the Mount:

Outline of Sermon.

Outline of the Sermon on the Mount.

Matt. v-vii.

Subject—THE MEMBERS OF THE KINGDOM OF GOD.†

1. THEIR CHARACTER. v, 3-12
2. THEIR MISSION IN THE WORLD. v, 13-16
3. THEIR ATTITUDE TOWARD THE LAW AND THE PROPHETS. v, 17-19
4. THEIR STANDARD OF RIGHTEOUSNESS (in contrast with that of the scribes and Pharisees, and with the teachings of the synagogue). v, 20-48

*Andrews, p. 269. †Hastings, Vol. II, pp. 852, 853, 621.

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|--|--------------------------|
| 5. THEIR MOTIVES (in contrast with those of the hypocritical, the superstitious, and the unforgiving). | vi, 1-18 |
| 6. THEIR RELATION TO GOD. | { vi, 19-34
vii, 7-11 |
| 7. THEIR RELATION TO MEN. | { vii, 1-6
vii, 12 |
| 8. THEIR THREEFOLD CARE (to find the right way, to beware of false prophets, and to "do" as well as "hear" and "say"). | vii, 13-27 |
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No labor should be spared in fixing in the memory the Scripture material. It is the foundation of all future zest in Bible study.

STUDY X.—Second Day.

Read Matt. iv, 23-25, and xii, 15-21, and see that Matthew here indicates that the gospel is to reach out to the Gentiles. The new Church is to break down the barriers of race.

STUDY X.—Third Day.

Read Luke vi, 12-19, and mark how the prayer-life of Christ reveals itself in every important crisis.

Suggestions for Map Work and References for the Harmony.

Outline a new map, and mark Christ's course from Capernaum to the Mount of Beatitudes.

HARMONY.—PART IV. Second Period of Galilean Ministry.—From the Choosing of the Twelve Until the Withdrawal into Northern Galilee. LESSON X. Twelve Apostles Chosen.—Sermon on the Mount. Matt. iv, 23-25; xii, 15-21; v, vi, vii, viii, 1; Mark iii, 7-19; Luke vi, 12-49.

STUDY X.—Fourth Day.

Read Matt. v, and outline in the Harmony the several phases of life to which the new standard of righteousness is applied.

General References.

Edersheim I, 521-541; Geikie II, 38-85; Stalker, 67-83; Andrews, 265-274; Farrar, 133-145; Rhees, secs. 136, 137.

STUDY X.—Fifth Day.

Read Matt. vi.

Topics for Personal Investigation and for Assignment in Class-work.

1. The authority of Jesus as Founder and Lawgiver of the kingdom of God. Luke v, 27; John v, 27; Matt. v, 20-22; vii, 23, 24, 29; x, 37-39; xii, 8; xvi, 18, 19; Mark xi, 27-33; Matt. xxiii, 10; John xxi, 22; Matt. xxviii, 18-20.

2. The apostolic band: their characteristics, social position, etc. Bruce's Training of the Twelve.

3. Explain Christ's words in Matt. v, 21-26.

4. Discuss Christ's words, "Give to him that asketh thee," in connection with Paul's words in 2 Thess. iii, 10.

5. The meaning and modern application of the command, "If thine eye offend thee, pluck it out."

6. The reason for Christ's strong words about oaths. Geikie II, 69, 70.

STUDY X.—Sixth Day.

Read Matt. vii, and write in the Harmony an outline of the relations of the members of the kingdom, (a) to God, (b) to men.

Questions for Written Answers.

1. Explain Christ's words about singleness of eye. Matt. vi, 22.

2. Explain, "Give not that which is holy unto the dogs." Does Jesus here refer to men who are social outcasts?

3. What is the Christian attitude toward teachers who are suspected of heresy? Reconcile Matt. vii, 1, and vii, 15-20.

4. What was the attitude of Jesus toward the Old Testament? Its great moral principles? Its ceremonial requirements? Broadus, American Commentary, Matt. v, 17-26; Rhees, sec. 232, 233.

STUDY X.—Seventh Day.

Memorize Matt. v, 3-12.

Memorize the outline of the Sermon on the Mount, or prepare your own outline and memorize it.

Personal Thought.

"Every one which heareth these words of mine and doeth them, shall be likened unto a wise man, which built his house upon the rock."

On what am I building my life and work? On rock or sand?

Read 1 Cor. iii, 10-15.

PART IV.—ELEVENTH WEEK.

CAPERNAUM TO NAIN —JOHN THE BAPTIST'S
LAST MESSAGE.

STUDY XI.—First Day.

After delivering the Sermon on the Mount and installing the twelve disciples, Jesus returned to Capernaum.

Here first he cured the centurion's servant. A certain centurion's faithful servant whom he loved was sick and at the point of death, and the officer sent to Jesus that his servant might be healed. But before Jesus reached the house the centurion met him and said: "I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed." This centurion was the commander of a company of one hundred men in the army of Herod Antipas,* Tetrarch of Galilee. He was also a Gentile, and probably a Roman. When Jesus heard his words he marveled and said: "Verily I say unto you, I have not found so great faith, no, not in Israel. . . . And the servant was healed in that hour."

Cure of Centurion's Servant.

"And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, **Visit to Nain.**

*Andrews, p. 274.

and a great multitude." Nain was a small, uninviting city some twenty-five miles southwest of Capernaum. All that remains of it to-day are a few wood and stone houses with low doorways, scattered here and there over the ruins of what was once a city with walls and gates. Picture, if you can, the sensation produced by Jesus and the large company which followed him, as they traveled those twenty-five miles that spring day. "When he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city were with her." Something about the death seemed to have aroused the sympathy of the whole town. For some reason Jesus was also touched by the sight. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not." Then he did a most unusual thing, which no other rabbi in the land would do. "He touched the bier . . . and said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." This was not the first time the dead had been raised in the vicinity of Nain. Not far distant, Elisha had raised the only son of the Shunammite, and the plain of Jezreel beneath had been the scene of the greatest events in the life of Elijah.

John the Baptist's Question.

For six months or more that good man, John the Baptist, had been in prison, every day expecting violent death, but Antipas had not determined what his fate should be. During those awful months many questions had arisen in John's mind concerning the work of Jesus. He had seen the Spirit descend upon him, and had heard a voice from heaven saying, "This is my beloved Son, in whom I am well pleased," and John wondered what

Jesus had been doing. So he called "two of his disciples and sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight." Jesus sent back word, "Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he whosoever shall find none occasion of stumbling in me." These messengers having departed, Jesus began to preach to the people, taking John the Baptist as his text.

If possible, do not leave the lesson until you have learned to tell it vividly in your own language.

STUDY XI.—Second Day.

Read Luke vii, 1-10, and again note how Luke gives the kindly human feelings and personal relations.

STUDY XI.—Third Day.

Read Matt. viii, 5-13, and contrast it with Luke's account, as less colored by human sympathies. Matthew and Mark have been called "official" Gospels;* Luke and John "personal" Gospels. Observe in verses 11, 12,

* Weston on Matthew, pp. 29-30.

Jesus' recognition of the readiness of the Gentiles, as illustrated by the centurion, to receive the kingdom, as compared with the Jews.

Suggestions for Map Work and References for the Harmony.

Indicate on the map Jesus' return to Capernaum from the Mount of Beatitudes, followed by his tour to Nain, and perhaps other places, and return to Capernaum.

HARMONY.—STUDY XI. Capernaum to Nain.—John the Baptist's Last Message. Matt. viii, 5-13; xi, 2-19; Luke vii, 1-35.

STUDY XI.—Fourth Day.

Read Luke vii, 11-17, and mark once more the gentleness and considerateness that breathe through this Gospel.

General References.

Edersheim I, 542-560, 666-671; Geikie II, 103-112; Andrews, 274-280; Farrar, 147-157.

STUDY XI.—Fifth Day.

Read Matt. xi, 2-19. Picture the thoughts of John the Baptist, languishing in prison, while Jesus is passing through the most popular period in his ministry.* Read again that profound utterance of John the Baptist, found in John iii, 30.

Topics for Personal Investigation and for Assignment in Class-work.

1. The tenderness of Jesus. Mark i, 40-41; Matt. xi, 28; Luke vii, 12, 15, 41-50; viii, 41, 42, 49, 50; Matt. ix, 36; Luke xiii, 10-13; xiv, 13, 14; xviii, 5-17; John xi, 35; xix, 26-37.

* Edersheim, Vol. I, pp. 666-668.

2. The custom of burial among the Jews. Oxford Bible; Edersheim I, 554; Bib. Dict.

3. Why did John deny that he was Elijah (John i, 21), and Jesus assert that he was? Matt. xi, 14.

4. What did Jesus mean when he said, "The kingdom of heaven suffereth violence, and the men of violence take it by force?"

5. Meaning in its connection of: "And wisdom is justified of all her children." Luke vii, 35.

STUDY XI.—Sixth Day.

Read Luke vii, 18-35, and try to answer the question why Jesus should not have sent a more feeling message to John.*

Consider deeply the consequences which flowed from the attitude stated in Luke vii, 30; (*a*) to John, (*b*) to Jesus, (*c*) to these leading classes, (*d*) to the Jewish nation.†

Questions for Written Answers.

1. What generous thing had the centurion done? Luke vii, 2-9.

2. Why did he count himself unworthy to have Christ come to his home?

3. How shall we adjust the accounts of Matthew and Luke as to the personal interview of the centurion with Christ? Edersheim I, 544, and commentaries and location.

4. Why would no rabbi touch a dead person? Num. xix; Edersheim I, 557.

5. What is the meaning of the statement in the latter part of Luke vii, 28? Consult Luke xvi, 16.

* Edersheim, Vol. I, p. 66; Andrews, p. 270; Hastings, Vol. II, p. 615.

† Andrews, p. 280.

STUDY XI.—Seventh Day.

Memorize Matt. xi, 5, 6.

Review what you have learned of the distinctive features of the four Gospels.

Personal Thought.

“A bruised reed shall he not break, and smoking flax shall he not quench.” How much do I owe in my life to the tender spirit and gentle dealing of Christ with me? What instances can I recall of God’s long-suffering with me and his watch care over me? Read Psalm ciii, 13, 14.

PART IV.—TWELFTH WEEK.

AT CAPERNAUM—SINFUL WOMAN FORGIVEN —SCRIBES AND PHARISEES WARNED.

STUDY XII.—First Day.

It is thought by some that the statements of Luke viii, 1, respecting Jesus, that he went about “through cities and villages, preaching and bringing the good tidings of the kingdom of God,” refer to what happened on the return journey from Nain. We are inclined to the view that Jesus first returned to Capernaum, and that Luke here refers to another tour,* of which we have only the further fact given that there were “with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary, that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza, Herod’s steward, and Susanna, and many others, which ministered unto them of their substance.”

Return Journey, or Another Tour.

The anointing of Jesus by the sinful woman may also have occurred at Nain or in some other city visited before the return to Capernaum, but the latter place appears the more probable location of this event.*

The Anointing by the Sinful Woman.

It is stated that “one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee’s house, and sat down to meat. And behold,

* Andrews, p. 281.

a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment." According to Oriental etiquette, a visitor, upon entering the house, left shoes or sandals at the door, and the master of the house extended formal welcome, saying, "The Lord be with you," and kissed his guest on the cheek. Then a servant brought water and washed the feet and anointed the head and beard with fragrant oil. Though Simon had invited the presence of Christ in his home, all these courtesies seem to have been neglected by him. The entrance of the sinful but deeply penitent woman was perhaps unnoticed till her tears fell upon the feet of Jesus as he reclined at the table. Probably in her embarrassment she began to wipe away the tears with her hair, the act being wholly unpremeditated, as her real purpose was the anointing which followed. But nothing was ever more acceptable to Christ than such a spontaneous expression of love, though coming from a social outcast. When, therefore, the Pharisee in his thoughts raised the question of his guest's prophetic insight in even permitting the touch of the contrite woman, Jesus proceeds to draw a most pointed contrast between her spirit and that of Simon himself, and gave her the thrice-uttered assurance of her forgiveness: "Her sins, which are many, are forgiven; for she loved much. . . . And he said unto her, Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace."

After the above incident, Jesus healed a demoniac who was blind and dumb. It was upon this occasion that the slumbering hatred of the scribes and Pharisees burst forth in an explanation of Christ's miraculous power that did violence to reason, and revealed in them a fatal depth of malignant wickedness. Unwilling to acknowledge his Divinity and maddened by the words of the multitude, "Is this the son of David?"—that is, the Messiah—they said, "By Beelzebub the prince of the devils casteth he out devils." Jesus made answer, "If Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?" Then he accused them of having committed an eternal and unpardonable sin, and proceeded to pass judgment upon them, saying: "Therefore, I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." And in response to their demand for a sign, he declared, "The men of Nineveh shall stand up in the judgment with this generation and shall condemn it."

**Scribes and
Pharisees
Warned.**

"Meditate on these things. Give thyself wholly to them."

STUDY XII.—Second Day.

Read Luke vii, 36–50, and notice how fully Luke has given us the Gospel of the humble and despised, of

the weak and unworthy. It is peculiarly the Gospel of hope and tolerance for those who have sinned and failed, but who are repentant.*

STUDY XII.—Third Day.

Read Luke viii, 1-3; xi, 27, 28, and note that Luke is also the Gospel of womanhood. The word for "woman" occurs in Luke nearly as often as in both Matthew and Mark together.*

Suggestions for Map Work and References for the Harmony.

Place on your map Magdala, the town of Mary Magdalene.

HARMONY.—STUDY XII. At Capernaum.—Sinful Woman Forgiven.—Scribes and Pharisees Warned. Matt. xii, 22-45; Mark iii, 20-30; Luke vii, 36-viii, 3; xi, 14-36.

STUDY XII.—Fourth Day.

Read Matt. xii, 22-45. "Language is not only the exponent of character, but it performs a most important part in making character. The young man who has never spoken an impure word has done a great deal to form a pure character."†

General References.

Edersheim I, 561-576; II, 197-203; Geikie II, 115-137; Stalker, 98-101; Andrews, 281-290; Farrar, 157-162, 246-250.

STUDY XII.—Fifth Day.

Read Mark. iii, 19-21, and seek to measure the strength of Jesus in calmly meeting at this time the

* The Messages of the Books, pp. 81-87; Hastings on Luke.

† Weston on Matthew, pp. 81, 82.

mistaken ideas and unbelief of his relatives as well as the bitter accusations of his enemies.

Topics for Personal Investigation and for Assignment in Class-work.

1. The Messiahship of Jesus. Matt. ii, 4; John i, 25-30, 40, 41; iv, 29; v, 37, 38, 39; Matt. xii, 23; xvi, 16; xxi, 9, 15, 16; Mark xiv, 61, 62.

2. The social position and religious views of the scribes and Pharisees. Edersheim I, 93; Bib. Dict.

3. The social privileges of women among the Jews. Bib. Dict., "Women."

4. What is the unpardonable sin? See commentaries on Matt. xii, 31; Mark iii, 28; Heb. vi, 3-8.

5. Reconcile by reference to context, He that is not with me is against me (Luke xi, 23), and He that is not against us is for us. Luke x, 50.

6. Explain parable of the unclean Spirit. Matt. xii, 43-45.

STUDY XII.—Sixth Day.

Read Luke xi, 33-36, and weigh our responsibility for all spiritual light received.

Questions for Written Answers.

1. Describe the custom of reclining at the table, and draw a diagram, showing arrangement of table and couches. Edersheim II, 207; Bib. Dict., "Meals."

2. Write down a list of the women thus far mentioned by Luke.

3. How did the Pharisees account for Jesus' miracles?

4. What was the current belief concerning Beelzebub? Oxford Bible; Bib. Dict.; Edersheim II, 201; I, 648.

5. What is meant by speaking words against the Holy Spirit?

6. What is meant by every "idle" word, in Matt. xii, 36?

STUDY XII.—Seventh Day.

Memorize Luke xi, 34-35.

Review the events of Lessons in Part IV up to date.

Personal Thought.

“And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Do I consider the character and effect of my words? Read James iii, 3-18.

PART IV.—THIRTEENTH WEEK.

AT CAPERNAUM —TRUE KINDRED OF CHRIST.
—BEGINNING OF PARABLES.

STUDY XIII.—First Day.

Immediately after Jesus' reply to the scribes and Pharisees, considered in the last lesson, "there came to him his mother and his brethren, and they could not come at him for the crowd." When they sent word to him that they desired to speak with him, he checked their evident purpose to interfere with him in doing his Father's work, "and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

**The True
Kindred of
Christ.**

The same day, by the seaside, Jesus began the parables—a new form of teaching, which doubtless marked an advance step in his ministry. This method of making plain the subjects of discourse had been used more or less since the days of the Judges (Judges ix, 7), and was in constant use among the Rabbis; but Jesus is so far to transcend all other users of it that he may justly be called the creator of this form of instruction. "Nothing was henceforth left unused. The light, the darkness, the

**The Begin-
ning of Para-
bles.**

houses around, the games of childhood, the sightless wayside beggar, the foxes of the hills, the leathern bottles hung from every rafter, the patched or new garment, and even the noisy hen amidst her chickens, served, in turn, to illustrate some lofty truth. The sower on the hillside, the gaudy weeds among the corn, the common mustard-plant, the leaven in the woman's dough, the treasure disclosed by the passing plowshare, the pearl brought by the traveling merchant from distant lands, for sale at Bethsaida or Tiberias, the draw-net seen daily on the lake, the pitiless servant, the laborers in the vineyard,—these, and other details of every-day life, were elevated to be the vehicle of the sublimest lessons." (Geikie.)

**Christ
Teaches from
a Boat.**

When Jesus called the four from their fishing-nets near Capernaum, he entered into a boat which he used as a pulpit; and now, when he would introduce the parable, he entered again into a boat, and, pushing out from the shore, delivered his first five parables. Later in the day he delivered three more parables to the disciples privately. His surroundings were exceedingly suggestive for parabolic teaching. Before him lay the seaside with its boats and fish and nets, and not far distant could be seen the fields where the sower was casting the seed. These scenes were most familiar to the people whom he addressed. Jesus, therefore, called attention to the sower, saying, "Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon rocky places, where they had not much earth: and straightway they sprang up, . . . and when the sun was risen, they were scorched; . . . and others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon

the good ground, and yielded fruit, some a hundred-fold, some sixty, some thirty." The disciples seem to have been surprised that he should speak in parables, and asked, "Why speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. . . . Therefore, speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand." After interpreting this parable of the sower, Jesus at once proceeded to deliver four others: the wheat and tares, the mustard-seed, the leaven, and the seed growing secretly, recorded in Mark iv.

Jesus now sent the multitude away, and, having entered into a house, the disciples came to him and asked the interpretation of the parable of the tares and the wheat. After complying with the request, Jesus declared three other parables to them also. The first was the hidden treasure; the second, the pearl of great price; and the third, the draw-net. When Jesus began to speak that day, the disciples were troubled to know what the new method of instruction by parables might mean; but at the close of the day's teaching they seem to have agreed that the thought running through them was exceedingly deep. In the closing parables they were taught that the business they were engaged in was, after all, the supreme business of life, and that they were indeed in search of the pearl of great price.

**Sends the
Multitude
Away.**

No exercise for this week could be better than a preparation for telling these parables to a little child.

STUDY XIII.—Second Day.

Read Mark iii, 31-35. "Looking round about on them which sat round about him." We are to think of Jesus as seated as he taught or preached, according to the custom of that day, and his disciples as here also sitting about him, and at these he looks and points.*

STUDY XIII.—Third Day.

Read Matt. xiii, 1-9, 18-30, 36-43; Mark iv, 26-29. These three parables relate to the sowing, growing, and gathering of grain. Try to arrange in your mind the main points which they cover when applied to the kingdom of God.

Suggestions for Map Work and References for the Harmony.

Rapidly go over the journeys of Jesus, on the maps you have made, from his birth to the time of this lesson.

HARMONY.—STUDY XIII.—At Capernaum.—True Kindred of Christ.—Beginning of Parables. Matt. xii, 46—xiii, 53; Mark iii, 31—iv, 34; Luke viii, 4-21.

STUDY XIII.—Fourth Day.

Read Matt. xiii, 31-33, and note that these two brief parables show the extensive and the intensive growth of the kingdom from very small beginnings. The briefest parable in statement, verse 33, is fullest in suggestion, and gives almost the whole method and secret of the success of the kingdom.†

* Geikie, Vol. II, p. 127; Meyer on Matthew, p. 249.

† Bruce, *The Parabolic Teaching of Christ*, pp. 106-116.

General References.

Edersheim I, 576-598; Geikie II, 138, 139, 144-149; Stalker, 69-71; Andrews, 290-295; Farrar, 250, 251, 171-174.

STUDY XIII.—Fifth Day.

Read Matt. xiii, 44-50, giving the three parables spoken to the disciples.

Topics for Personal Investigation and for Assignment in Class-work.

1. Jesus' knowledge and use of nature in illustration and appeal. John iii, 8; iv, 35-38; Luke v, 10; v, 36-39; Matt. v, 15; vi, 26-30; Luke vi, 43, 44; vii, 32; Matt. xiii; xvi, 2, 3; John x, 1-5; Luke xii, 6; xiii, 34; xv; Mark x, 25; Matt. xx, 1-16; John xv, 1-8.

2. What is a parable, and what is its value? Had parables been much used before Christ? Sanday; Hast. Bib. Dict., "Jesus Christ," II, 617.

3. Are we to infer that Christ refused to see his kindred?

4. What is the meaning of the parable about the scribe? (Matt. xii, 52.)

STUDY XIII.—Sixth Day.

Read Matt. xii, 10-17, 34, 35, 51, 52; Luke viii, 16-18, and see that the parables are used to sift and separate the true-hearted hearers and disciples from the wicked opposers, before whom Christ will not now cast the pearls of truth in plain statement. The parables of Jesus are a masterly response to conditions of opposition and unreceptiveness in his hearers.*

Questions for Written Answers.

1. Had Jesus used parables before this?

2. How many parables does he deliver on this occasion? How many to the disciples privately?

* Edersheim, Vol. I, pp. 579, 580; Hastings, Vol. II, pp. 617, 618; Vol. III, pp. 662-665.

3. What is the teaching of the parable of the sower? The wheat and tares? The seed growing secretly? The mustard-seed? The leaven?

4. What impression did these parables seem to make on the multitude, and on the disciples?

STUDY XIII.—Seventh Day.

Memorize Luke viii, 15.

Carefully weigh these points from Bruce's *Parabolic Teaching of Christ*. Christ was a Master or Rabbi, an Evangelist, and a Prophet. The parables may be placed in three groups, corresponding to these three phases of Christ's ministry: First, the theoretic parables, containing the general truth concerning the kingdom of God; second, the evangelic parables, setting forth the Divine goodness and grace; third, the prophetic parables, proclaiming the righteousness of God, and his rewards to men according to their works. . . . Most of Matthew's parables belong to the first and third groups; most of Luke's to the second.

Others would find the key to the groups of parables more in the changing outward conditions of Christ's ministry, but they reach a similar result: The parables of the kingdom; the parables of grace; and the parables of warning, or judgment.

Personal Thought.

“For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.”

Have I a receptive spirit, so that Christ can reveal his truth to me, or am I thinking that I have now a sufficient knowledge of spiritual things?

Read 1 Cor. x, 12; Phil. iii, 12–14.

PART IV.—FOURTEENTH WEEK.

VISIT TO GERGESA —TEMPEST STILLED — DEMONIACS CURED.

STUDY XIV.—First Day.

The events of this lesson follow immediately upon those of the one just concluded. “On that day, when even was come, he saith unto them, Let us go over unto the other side.” After the long day of teaching in parables, Jesus still “saw great multitudes about him,” and, needing relief from the strain of the work, he gave commandment to the disciples that they should set out for the eastern shore of the lake. They required no second word, but, “leaving the multitude, they take him with them, even as he was, in the boat.”

**Departure for
the Eastern
Shore.**

So unexpected was their departure from Capernaum that they may not have noted the signs of an approaching storm; or the changeful atmosphere of the depressed basin of Lake Galilee may have been still in the early evening, but powerfully disturbed later on by the downrushing of winds through the gorges of the eastern shore, to which they were going, so that the sudden tempest struck them full in front amid the darkness. What a contrast between the commotion of wind and wave and the alarm of even these hardy boatmen, and the calm rest of Christ, asleep, as Mark in his graphic way makes us see, with his head “on the cushion,” or leathern seat of the steersman! The scene gives us an impresson of the inner quietude of Jesus in the midst of all the outward agitation and conflicts of his life. At length, as “they were filling with water, and were in jeopardy,” the disciples “came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they

**Stilling the
Tempest.**

ceased, and there was a calm." When the company with him had recovered from their fright, and saw what he had done, "they marveled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?"

**Arrival at
Gergesa,
or Gerasa.**

"And they arrived at the country of the Gerasenes, which is over against Galilee." (Luke viii, 26, margin: "Many authorities read Gergesenes; others, Gadarenes.") Bible students have found it difficult to be clear as to the locality here answering to the Gospel references, and also as to the proper name of the town; the more so because Gadara and Gerasa have been fully known as cities lying some miles southeast of the Sea of Galilee. But by the finding by Thompson of a place called Kersa, or Gersa, upon the eastern shore of the sea, with the exact surroundings required, Andrews is able to say, "This discovery of the site of Gergesa removes all the topographical difficulties from the sacred narratives."* The name Gerasa for this city has almost as much in its favor as Gergesa.

**The Demo-
niac Cured.**

"And when he was come forth upon the land, there met him a certain man out of the city, who had devils; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded the unclean spirit to come out from the man. . . . And Jesus asked him, What is thy name? And he said, Legion; for many devils were entered into him. And they intreated him that he would not command them to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they that fed them

* Hastings, art. "Gerasenes."

saw what had come to pass, they fled, and told it in the city and in the country. . . . And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned."

Let us look right into the face of Biblical difficulties. They are like wild beasts,—they will often slink away under a fearless gaze. Never resort to a "shift" in explaining a hard passage.

STUDY XIV.—Second Day.

Read Matt. viii, 23-27; Mark iv, 35-41, and compare the brief, general account of the first Gospel with the vivid word-painting of the second.

STUDY XIV.—Third Day.

Read Mark v, 1-20, and note once more the picturesque description, as of a strongly-impressed eye-witness. The trip to Gergesa, with its thrilling experiences, would have left every detail indelibly stamped in Peter's mind, if we supposed him to have been back of Mark's narrative, through his recounting of these events, either in his preaching or in conversation.

Suggestions for Map Work and References for the Harmony.

Indicate on your map Jesus' course across the Sea of Galilee from Capernaüm to Gergesa and return to Capernaüm.

HARMONY.—STUDY XIV. Visit to Gergesa.—The Tempest Stilled.—Demoniacs Cured. Matt. viii, 18, 23-34; Mark iv, 35-v, 20; Luke viii, 22-39.

STUDY XIV.—Fourth Day.

Read Matt. viii, 28-34. Notice that Matthew speaks of two demoniacs, Mark and Luke of only one. Perhaps only one belonged to that section, or was "out of the city" (Luke viii, 27,) of Gergesa. If the other mentioned by Matthew was from Gadara, six miles southeast of the lake, that fact might lead him to write, "into the country of the Gadarenes," verse 28.

General References.

Edersheim I, 599-615; Geikie II, 152-156; Stalker, 63-66; Andrews, 295-302; Farrar, 176-183; Rhees, secs. 142-144, 249, 250.

STUDY XIV.—Fifth Day.

Read Luke viii, 22-39, and mark the touchingly appropriate position in which the people found the man, verse 35, "sitting, clothed and in his right mind, at the feet of Jesus."

Topics for Personal Investigation and for Assignment in Class-work.

1. The tranquillity of Jesus. John iv, 30; Luke v, 18-26; Mark iii, 9, 10; Matt. xii, 19; vi, 25; Mark iv, 38; v, 40, 41; Matt. xi, 25-30; Luke, x, 38-42; John xi, 6, 7; xiii, 27; xiv, 27; xviii, 4-9; xix, 30.

2. The Sea of Galilee, its size, relation to sea-level, frequency and severity of storms, character of adjoining country, cities on its shores, etc. Oxford Bible; Bib. Dict.; Geikie I, 303-309; Hist. Geo. H. L., 413; Edersheim I, 223; Farrar, 92-98.

3. Why did Jesus command the Gadarene to tell how great things God had done for him, while he usually enjoined strict silence on those whom he had healed? (*E. g.*, Matt. ix, 30.)

STUDY XIV.—Sixth Day.

Read Luke viii, 22-39, and see what new points open to you by the repeated reading.

Questions for Written Answers.

1. How large was the Sea of Galilee?

2. Can you give any explanation of the possession by evil spirits of this man of Gergesa? Was it ordinary insanity? (See Seventh Week, Fifth Day.)

3. Are people so afflicted to-day?

4. Character of the inhabitants of Gergesa, and the territory about it, as respects race, and relation to Jewish faith and observances. Edersheim I, 609, 607; Hist. Geo. H. L., 459.

STUDY XIV.—Seventh Day.

Memorize Luke viii, 39.

Review the events thus far covered in Part IV.

Personal Thought.

"And they came and awoke him, saying, Master, Master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm." In my life do I experience the calm and peace which the Christian should enjoy?

Read John xiv, 1-3, 27.

PART IV.—FIFTEENTH WEEK.

AT CAPERNAUM —JAIRUS' DAUGHTER RAISED
—WOMAN AND THREE MEN HEALED.

STUDY XV.—First Day.

Over on the east side of the lake the people had begged Jesus to depart from their borders. When he arrived at Capernaum the people seemed eager to receive him again, and many pressed about him who had friends sick and dying. “And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus’ feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.”

**Jesus Re-
turns to Ca-
pernaum.**

On the way to Jairus’ house a very unusual incident occurred. A woman afflicted twelve long years with a chronic ailment, having sought a cure in vain, resolved to seek help from Jesus. Modesty forbade her telling her disease publicly, and being unclean, she scarcely hoped to gain a conference with the great Rabbi. What then should she do? She resolved to touch the corner of his outer garment; and in so doing she was healed. “And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanchèd. And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee. But Jesus said, Some one did

**Touched by a
Woman.**

touch me: for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, Daughter, thy faith had made thee whole; go in peace."

**Brings to Life
Jairus'
Daughter.**

But while he yet spoke, "there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Master. But Jesus hearing it answered him, Fear not: only believe, and she shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she arose up immediately: and he commanded that something be given her to eat, and her parents were amazed: but he charged them to tell no man what had been done."

**Cures Two
Blind Men.**

"And as Jesus passed from thence, two blind men followed him, crying out, . . . Have mercy on us, thou Son of David. . . . Jesus saith to them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened."

**And a Dumb
Demoniac.**

"And as they went forth, behold, there was brought to him a dumb man possessed with a devil. And when the devil was cast out the dumb man spake: and the multitudes marveled, saying, It was never so seen in Israel."

Fix in your mind the main points of the week's lesson so that you may meditate upon it in your leisure moments.

STUDY XV.—Second Day.

Read Mark v, 21-24, 35-43. We may picture the suspense of the parents of this "little daughter," waiting for Jesus' return till she is "at the point of death," the father's urgency, the unforeseen detention of Jesus on the way to the house, and, at last, the word, "Thy daughter is dead." But at the darkest point the light begins to gleam when the Master, "not heeding the word spoken," says, "Fear not, only believe." Thence it grows till we are in the genial glow of Jesus' thoughtful command "that something should be given her to eat."

STUDY XV.—Third Day.

Read Luke viii, 43-48. Notice, verse 45, "Peter said." We have here the first record of his forwardness. Shortly after, "Peter and James and John" are designated as privileged witnesses at the raising of the daughter of the ruler of the synagogue. The prominence of the foremost apostle, and of the chosen three, will be seen at several other places.

Suggestions for Map Work and References for the Harmony.

HARMONY.—STUDY XV. At Capernaum.—Jairus' Daughter Raised.—Woman and Three Men Healed.

Matt. ix, 1, 18-34; Mark v, 21-43; Luke viii, 40-56.

STUDY XV.—Fourth Day.

Read Mark v, 25-34, and see that each synoptist gives Christ's use of the tender word, "daughter," in addressing this trembling, shrinking woman. We find no other instance. How indicative are such marks of the truth of the record, and of the beauty of the Life behind the record!

General References.

Edersheim I, 576, 616-634; II, 48-50; Geikie II, 156-160; Stalker, 62-67, 101, 102; Andrews, 303-307; Farrar, 188-192.

STUDY XV.—Fifth Day.

Read Matt. ix, 27-31, and observe the first instance of the clear use of the Messianic title, "Son of David,"

and the strong emphasis on personal faith as the condition of healing.

Topics for Personal Investigation and for Assignment in Class-work.

1. The superhuman knowledge of Jesus. Luke ii, 40; John i, 48; ii, 24, 25; iii, 9-13; Luke v, 4-6; Mark ii, 8; Luke vi, 8; vii, 39, 40; Mark v, 30; Matt xxii, 18; xxvi, 2; Luke xxii, 10-13; John xiii, 1; Luke xxii, 21; Mark xiv, 30.

2. The condition of medical science at that time. Bib. Dict., "Medicine;" Geikie II, 158, 159.

3. The garments probably worn by Christ. Edersheim I, 620-626; Bib. Dict., "Dress;" Oxford Bib.

STUDY XV.—Sixth Day.

Read Matt. ix, 32-34. Men begin to take sides in the presence of the notable miracles of Christ.

Questions for Written Answers.

1. How were the multitude at Capernaum expectant of Jesus' return? Mark iv, 36.

2. What were the duties of a ruler of the synagogue? Bib. Dict., "Synagogue."

3. Why should the woman specially dread to touch even the garment of Christ? (Lev. xv, 25-27.)

4. In what language are the words "Talitha cumi?" Mark v, 41.

5. Why does Mark translate them for his readers? See introduction to Mark's Gospel in some good commentary.

STUDY XV.—Seventh Day.

Memorize Mark v, 36.

Rapidly outline in your mind the course of the Life from the beginning.

Personal Thought.

"According to your faith be it done unto you."

What definite blessings can I say have come to me because of my faith? What rich blessings may I not expect if I have faith? Read the eleventh chapter of Hebrews and the first ten verses of the twelfth.

PART IV.—SIXTEENTH WEEK.

VISIT TO NAZARETH AND SOUTHWESTERN GALILEE —MISSION OF THE TWELVE — DEATH OF JOHN THE BAPTIST.

STUDY XVI.—First Day.

Jesus now arranged to enlarge his work still further throughout Galilee. His heart yearned to proclaim the truth in the town of his childhood. At the time of his last visit, when he unfolded his Messiahship, the people of Nazareth arose and thrust him out of the city, and proposed to kill him. They looked upon him now as a dangerous disturber of the established religion. He was not in the succession of rabbis, for he had never been ordained. He was the son of a carpenter, whom they had known many years. With such credentials, he appeared a stone of stumbling to their narrow prejudices and unbelief, and they could not receive him; but even Nazareth is dear to Jesus, and thither he went to make a last appeal. Going to the synagogue on the Sabbath, as his custom was, he began to speak. Soon whispers passed through the congregation concerning him. They recognized in him great wisdom, but said among themselves, Whence cometh this wisdom? “And he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing

**Jesus En-
larges His
Work.**

him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief."

**The Twelve
Commis-
sioned.**

Jesus now decided to send forth the Twelve, that more might hear the glad news of salvation. Calling them together, he told them his purpose and gave them authority to heal the sick, to raise the dead, to cleanse the lepers and to cast out devils, and to declare that "the kingdom of heaven is at hand." "And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, Put not on two coats. And he said unto them, Where-soever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." How long the mission lasted, we do not know. It may have con-

tinued weeks or months, but it was probably somewhat brief.* Jesus himself was not idle during their absence, but preached and taught in many cities. "And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities."

The sad news of the death of John the Baptist reached Jesus about the time the apostles returned.

**Death of
John the
Baptist.**

Recall the spiritual lessons that have most impressed you in your recent study.

STUDY XVI.—Second Day.

Read Mark vi, 1-5, and first clause of verse 6. See (Matt. xiii, 58,) what stood in the way of the manifestation of Christ's power at Nazareth. Does Mark vi, 3, fully prove that in the years before his baptism Jesus followed the trade of a carpenter? (Stalker, 22; Andrews, 110.)

STUDY XVI.—Third Day.

Read Matt. ix, 35, and with this verse, Matt. iv, 17, 23-25; Luke viii, 1; Matt. xi, 1, showing four or five tours, embracing vast labors, teachings, and healings, of which we have for the most part only these brief summaries.

*Andrews, pp. 309, 310.

Suggestions for Map Work and References for the Harmony.

Indicate on your map the course of Jesus from Capernaum to Nazareth and southwestern Galilee, and return to Capernaum.

HARMONY.—STUDY XVI. Visit to Nazareth and Southwestern Galilee.—Mission of the Twelve.—Death of John the Baptist. Matt. xiii, 54-58; ix, 35-xi, 1; xiv, 1-12; Mark vi, 1-29; Luke ix, 1-9.

STUDY XVI.—Fourth Day.

Read Matt. ix, 36-38. To be “moved with compassion” for men is the source of all effort and power in evangelistic and mission work.

General References.

Edersheim I, 635-655, 671-675; Geikie II, 161-173; Stalker, 60, 80-83, 106; Andrews, 307-321; Farrar, 118-122, 193-197, 206-214; Rhees, sec. 139.

STUDY XVI.—Fifth Day.

Read Matt. x, and notice that it may be summed up in the words, “Fear not; care not.” Observe, also, how here, as always, Jesus seeks to guard his disciples from false and illusive hopes. They were to enter his work fully forewarned of the severe experiences they were to meet. (Training of the Twelve, 109-119.)

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's training of the twelve and of other disciples? John i, 38-51; ii, 11; iv, 7-26; Mark iii, 14, 15; Matt. v-vii; Mark v, 18, 19, 37; Matt. x; Luke ix, 28-36, 52-55; x; xi, 1-13; xii, 41-48; xvii, 1-10; Mark x, 13-31; John xii, 20-32; Matt. xxiv, xxv; John xiii, 3-15; xx, xxi; Acts i, 1-8.

2. Who constituted the family of Mary, the mother of Jesus? Geikie I, 111, 112; Andrews, 111; Bib. Dict.

3. The field and time covered by the mission of the twelve.
4. The career and character of Herod Antipas and Herodias. Edersheim, 657, 658, 672-675; Geikie I, 424-426.
5. What substitute for the miracle-working power has God given the modern Church?
6. Why did Jesus command the apostles to go not into any way of the Gentiles?
7. Why did he command them, on entering a village, to seek out who in it was worthy, and there to abide?
8. What practical effect was the shaking off of the dust of the feet by the disciples designed to have on those who witnessed it?

STUDY XVI.—Sixth Day.

Read Mark vi, 14-29, and compare it with the accounts of Matthew and Luke. Note especially Matt. xiv, 12.

Questions for Written Answers.

1. How long were the apostles in training from their selection till they were sent out independently?
2. Why were the apostles sent out two and two?
3. How long had John the Baptist been in prison?
4. What bearing did his death have on the spirit and work of Jesus and the twelve?
5. Sketch the life of John the Baptist.
6. Give the elements of his character.

STUDY XVI.—Seventh Day.

Memorize Matt. ix, 37, 38.

Write in the Harmony a simple analysis of the great discourse in Matt. x, by designating what verses should be placed under each of the following headings: 1. The workers, their spirit and experiences. 2. The field.

3. The work. 4. The maintenance. 5. The method.
6. The contending forces. 7. The Presence and care attending the workers. 8. The recompense to those who receive or reject them or their message.

Personal Thought.

“Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.”

Do I ever deny Christ? Have I ever confessed him before men?

Read Rom. x, 10.

PART IV.—SEVENTEENTH WEEK.

CHRIST FEEDS FIVE THOUSAND.—WALKS ON THE WATER—AND DISCOURSES ON BREAD AND EATING.

STUDY XVII.—First Day.

Already worn by fatigue, Jesus heard with sorrow the news of the sudden murder of John the Baptist, and he felt the need of rest. The apostles returning about this time from their first tour, unattended by Christ, were also weary, and their Master said unto them: “Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart.”

Jesus Desires a Brief Rest.

Jesus wanted to suspend his public work for a few hours of quiet conference and rest. But he had been absent some time, and the multitude learning of his return, were eager to hear his wonderful words. “The people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them.” It was about six miles by water, but some miles farther by land. Christ had gone for rest, but it was denied him, and when he went forth out of the boat, “he saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.”

**Feeds Five
Thousand.**

Jesus, seeing their faith and interest in his words, could not turn them away. Many had brought their sick; these he must heal. Many others knew not the way of eternal life; them he must teach. Soon the day was far spent, but the people had no thought of retiring home. "And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men."

**Walks on the
Sea.**

As night approached, "he constrained his disciples to enter into the boat, and go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the

fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened. And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore."

"And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the market places, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." Following these events, Jesus gave important teachings on the way to Capernaum, and in the synagogue of that city.

Cures at Gennesaret and Teachings at Capernaum.

Remember during the day the command: "Thou shalt meditate on these things as thou liest down and as thou risest up, and as thou walkest by the way."

STUDY XVII.—Second Day.

Read John vi, 1-15. Note that John's Gospel has hitherto given us nothing during the second period of

the Galilean ministry, and that the stupendous miracle before us is really the first event treated by all four evangelists. It is true they all touch upon the opening of Christ's Galilean ministry (see Harmony for Study VI), but this marvelous 'sign,' the fourth in John's notable list, is the only occurrence that calls forth a record in all the Gospels before the Passion Week. Verses 14, 15, show that it produced a great crisis, which gave a new direction to Christ's work." (Stalker, 104, 105; Edersheim II, 35, 36.

STUDY XVII.—Third Day.

Read Matt. xiv, 22-36. Verses 22, 23, reveal Christ's instant course when he saw that the people purposed to make him a king.* This sudden crisis has been compared to his third temptation in the wilderness. Notice that the account of Peter's going to Jesus on the water is given by Matthew alone.

Suggestions for Map Work and References for the Harmony.

Mark on the map the course from Capernaum by boat to the region of Bethsaida Julias, northeast of the Sea of Galilee, and thence across the sea westward to Gennesaret, and to Capernaum.

HARMONY.—STUDY XVII.—Christ Feeds Five Thousand—Walks on the Water—and Discourses on Bread and Eating. Matt. xiv, 13-xv, 20; Mark vi, 30-vii, 23; Luke ix, 10-17; John vi, 1-71.

STUDY XVII.—Fourth Day.

Read John vi, 22-71. We can not measure the significance of this discourse.† Jesus has just passed the

* Farrar, p. 217. † Andrews, pp. 331, 332.

summit of popular favor. Henceforth, his work is not extensive but intensive; not so much for the multitudes as for his chosen few, whom he will make the leaven that shall leaven the whole world. Dwell with deep thoughtfulness on verses 60, 66-68.

General References.

Edersheim I, 676-695; II, 3-36; Geikie II, 173-200; Stalker, 104-106; Andrews, 317-333; Farrar, 214-227, 239-242; Rhees, sec. 146.

STUDY XVII.—Fifth Day.

Read Matt. xv. 1-20, and note that from this time his enemies more directly attack his teaching, and Jesus more pointedly exposes their errors, hypocrisy, and sin. (Andrews, 318, 319.)

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's power to supply every human need. John i, 4, 12, 16; iv, 14; Luke iv, 18-21; Matt. iv. 23; John v, 26; Matt. xi, 5; Mark v, 28, 29; vi, 42, 43; John vi, 35; Matt. xv, 30; John x, 27, 28; xiv, 1-3, 13, 14, 27; xv, 7, 13-15; xvii, 17-26; Matt. xxviii, 18-20.

2. Why did not Jesus answer the question of the multitude? (John vi, 25.)

3. The vow of Corban and the tradition of the elders. Oxford Bible; Edersheim II, 17-20; commentaries on Mark vii, 11.

STUDY XVII.—Sixth Day.

Read Mark vii, 1-23, and observe the profound principle given in verse 15. How clearly could Peter see, especially after his later vision (Acts x, 9-16), that Christ had made, by his statements here, "all meats clean," verse 19.

Questions for Written Answers.

1. How do you account for the fact that so many people were so far from home without food?
2. How far had those from Capernaum traveled?
3. Methods of bread-making then in use. Bib. Dict., "Bread."
4. How large were the loaves?
5. Of what different grains was bread then made?
6. How was the night divided into watches (*a*) by the Jews, (*b*) by the Romans? Oxford Bible.

STUDY XVII.—Seventh Day.

Memorize John vi, 67, 68.

Review carefully and be able to give from memory the events of this Second Period of the Galilean Ministry.

Personal Thought.

"For the bread of God is that which cometh down out of heaven, and giveth life unto the world. . . . I am the bread of life." Have I an appetite for spiritual food? Do I feed regularly? How fully have I assimilated the spirit and life of Christ as the true bread from heaven? Read 1 Cor. x, 1-4.

PART V.

THIRD PERIOD OF GALILEAN MINISTRY.

EIGHTEENTH WEEK.

WITHDRAWAL INTO NORTHERN GALILEE AND RETURN TO DECAPOLIS.

STUDY XVIII.—First Day.

All through his ministry, Jesus tried to avoid open collisions with the rabbis and priests at Jerusalem, and the Pharisees and other disciples of the schools scattered throughout the country. But trouble was sure to follow his straightforward denunciation of sin. The world hated him because he testified of it that its works were evil. In John vii, 1, we learn that he had already been excommunicated from worshipping in the synagogues of Judea. The same sentence was now to be extended to the synagogues of Galilee. Nazareth had closed its doors to him, and we no longer read that he visited synagogues on the Sabbath-day. He was, therefore, compelled to find new fields in which to labor, and especially was he in search of quiet surroundings, that he might instruct

**Increasing
Hostility of
the Phari-
sees.**

the apostles carefully concerning his kingdom, knowing full well that his time was near at hand.*

Dr. Wallace fittingly remarks concerning this period of Christ's ministry: "Hostility had so increased that Jesus deemed it wise to withdraw from Galilee. Only one year remained to him on earth. Much of that time he must spend in training his disciples. During the spring and summer, forming the first half of this year, he sought constantly to avoid the notice of the people, that plots might not thicken about him, and that he might not be interrupted in his work of teaching the twelve. At first he went northward into the neighborhood of Tyre and Sidon; thence eastward past Hermon, and southward to Decapolis; thence across the lake to the west shore, where he landed at Dalmanutha; then by water to Bethsaida Julias; then north as far as Hermon, and then back to Capernaum for a brief stay. Everywhere, as soon as his presence was known, his seclusion was interrupted by those who, in their affliction, came to him for succor, or, hearing of his miracles, were eager to see him."

We thus may see in outline the course of Christ during the closing period of his work in Galilee; and in the present lesson we will now follow the course as far as to Decapolis.

The Daughter of the Syrophenician Woman Cured.

The first thing recorded as happening on this tour was the curing of the Syrophenician woman's daughter. "And he entered into a house, and would have no man know it; and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now

* Edersheim, pp. 36. 37.

the woman was a Greek, a Syrophenician by race. And she besought him that he would cast forth the devil out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying, go thy way; the devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the devil gone out."

How long Jesus remained about Tyre and Sidon is unknown. It would seem as if his wonderful miracles had hastened his departure.

"And again he went out from the borders of Tyre, and came through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis." "And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitudes wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing: and they glorified the God of Israel."

**Jesus De-
parts for De-
capolis.**

Remember that the drudgery of a memory drill is the portico to the Palace Beautiful.

STUDY XVIII.—Second Day.

Read Mark vii, 24-30. It is evident from the latter part of verse 24 that Jesus still seeks retirement, but because of the eagerness of the people for the help he can give, he does not yet find it. He shows his greatness

here in a twofold way: in calmly limiting his work to the sphere of his own country; and then, with equal calmness, in making the exception when a higher reason requires it.* The words of Christ, verse 27, are not to be taken as having in them either dissemblance or ungentleness. The Greek diminutive term, "little dogs," brings this common expression for Gentiles by the Jews, as used by Christ, within the feeling associations of family life; *i. e.*, the little house-dogs that run about under the table.†

STUDY XVIII.—Third Day.

Read Matt. xv, 21–28. Note verse 22, that the woman comes forth from the borders of Gentile territory, and enters the bounds of Palestine, to meet him whom she recognizes as the Messiah of the Jews. By her persistence in the face of all difficulties, she became, and remains, the model of true supplication and all-conquering faith.

Suggestions for Map Work and References for the Harmony.

Make a new map for Part V, and trace on it Christ's journey from Capernaum round to Decapolis.

HARMONY.—PART V. Third period of Galilean ministry.—From the withdrawal into Northern Galilee until the final departure for Jerusalem. STUDY XVIII. Withdrawal into Northern Galilee, and return to Decapolis. Matt. xv, 21–31; Mark vii, 24–37.

STUDY XVIII.—Fourth Day.

Read Matt. xv, 21–28; Mark vii, 24–30, and by combining both accounts, outline in the harmony the succession of all the items of the narrative.

* Ewald. † Meyer on Matt. xv, 26, 27.

General References.

Edersheim II, 37-47; Geikie II, 201-208; Stalker, 106; Andrews, 333-336; Farrar, 257-261.

STUDY XVIII.—Fifth Day.

Read Mark vii, 31; Matt. xv, 29-31. The eager haste of the semi-heathen population, in bringing the needy sufferers, their wonder, and praise to the God of Israel, are to be noted.

Topics for Personal Investigation and for Assignment in Class-work.

1. The hostility to Christ, its cause and vindictive character.* John i, 5, 10, 11; iii, 19, 20; Luke iv, 23-30; v, 20, 21; John v, 16-18; Mark iii, 2; Matt. xii, 23, 24; ix, 34; xv, 1-14; xvi, 1, 6; John viii, 43, 44, 59; x, 31, 39; xi, 53; xii, 10, 11; xv, 21-25; Matt. xxvii, 20-26, 41-43.

2. Eastern hospitality. Bib. Dict., "Hospitality."

3. Phœnicia. Bib. Dict.

4. Decapolis. Bib. Dict.; Hist. Geo. H. L., 593.

STUDY XVIII.—Sixth Day.

Read Mark vii, 32-37. The graphic description of the healing of one special case reveals Christ's use of means to awaken and guide the man's faith. Verse 34, in two words, discloses two striking facts: Christ's "sigh," eloquent of his sense of the grievous effects of sin among men; "Ephphatha," uttered here among a people using Greek, conclusive proof that Aramaic was the familiar language of Jesus in his common speech.

Questions for Written Answers.

1. What was the purpose of Jesus in making this tour?
2. About how much time is covered in this lesson?

* Stalker, pp. 94-145.

3. What was the condition of woman among the Jews, as compared with her condition among the heathen? Bib. Dict., "Women."

4. Why did Jesus work miraculous cures? Stalker, 62; Sanday; Hast. Bib. Dict., "Jesus Christ," II, 627.

STUDY XVIII.—Seventh Day.

Memorize Mark vii, 37.

Meditate on the broad impressions of the lesson as pointing onward to Jewish rejection, and Gentile welcome of the saving power of Jesus Christ.

Personal Thought.

"She came and worshiped him, saying, Lord, help me. . . . Jesus answered, . . . Be it done unto thee even as thou wilt."

Have I learned the secret of a victorious life, as absolute abandonment of soul, and sublimity of trust toward Jesus as my Lord?

Read Rom. viii, 31-39.

PART V.—NINETEENTH WEEK.

FOUR THOUSAND FED—GROWING OPPOSITION—PETER'S CONFESSION.

STUDY XIX.—First Day.

Jesus was now in the region of Decapolis. People, "lame, blind, dumb, maimed, and many others," had been healed. A great multitude was about Jesus. They had listened to him for three days, and their food supply was exhausted. The provisions the disciples had brought were also exhausted, except seven loaves and a few fishes. And Jesus said unto his disciples, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. . . . And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, beside women and children."

**Jesus Feeds
the Four
Thousand.**

Jesus now sent the multitude away, and took ship and came to the coasts of Magdala, on the west side of the lake, at the lower end of the Plain of Gennesaret,

**Encounters
the Pharisees
and Saddu-
cees.**

and close to Capernaum. No sooner was his presence known than his enemies began active operations. "And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. But he answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed."

Visits Bethsaldia Jullas.

This encounter caused Jesus and the apostles to leave Magdala in such haste that they "forgot to take bread" with them. It was his final rejection, and Jesus was now leaving the region about Capernaum, never to return to teach or work miracles publicly; indeed, he never returned, except for brief visits.

As the boat plowed its way across the waters, Jesus took occasion to discourse to them on the "leaven of the Pharisees." At first they supposed the lesson he would teach them was, that since they had forgotten bread, if they should purchase of a Pharisee, such bread would defile them; but further explanation showed that "he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees."

Cures a Blind Man.

"And they come unto Bethsaldia, and they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou

ought? And he looked up and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked steadfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village."

Leaving Bethsaida Julias, Jesus went northward to Cæsarea Philippi. One day, "he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

**Goes to
Cæsarea
Philippi.**

"From that time began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." This is Christ's first distinct prophecy of this event. All the disciples were shocked by the announcement. Peter even rebuked him, saying, "Be it far from thee, Lord: this shall never be unto thee. But he turned, and said

**Foretells His
Death and
Resurrection.**

unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men."

Fix in your mind the main points of the lesson so that you may meditate upon it in your leisure moments.

STUDY XIX.—Second Day.

Read Mark viii, 1-9. It has been observed that Christ's ministry in three several districts was brought to a close with a supper: in Galilee, as guests, five thousand Jews; in Decapolis, four thousand semi-Gentiles; in Judea, the twelve apostles. Edersheim II, 63.

STUDY XIX.—Third Day.

Read Matt. xv, 39-xvi, 12. Magadan, verse 39, is supposed to be the same as Magdala; Dalmanutha (Mark viii, 10), a place near by. The Sadducees (Matt. xvi, 1,) now join with the Pharisees against Christ.

Suggestions for Map Work and References for the Harmony.

Mark on your map for this period the course of Christ from Decapolis to Magdala by boat, perhaps to Capernaum, to Bethsaida Julias by boat, and to Cæsarea Philippi.

HARMONY.—STUDY XIX. Four Thousand Fed.—Growing Opposition.—Peter's Confession. Matt. xv, 32-xvi, 28; Mark viii, 1-ix, 1; Luke ix, 22-27.

STUDY XIX.—Fourth Day.

Read Mark viii, 22-26. Again Mark gives careful particulars of a cure. These circumstantial details bring

Jesus nearer to us in his compassionate love, and we see that every act of healing cost him something.

General References.

Edersheim II, 63-92; Geikie II, 208-235; Stalker, 106-109; Andrews, 336-357; Farrar, 260-275; Rhees, secs. 155-158.

STUDY XIX.—Fifth Day.

Read Luke ix, 18; Matt. xvi, 13-20. Humbly meditate on the fact that Jesus' prayer-life emerges at every great occasion in his ministry fraught with high interests. Here his Messiahship is at last to be fully recognized and confessed.

Topics for Personal Investigation and for Assignment in Class-work.

1. Discipleship to Christ: its meaning and conditions. Luke iii, 8-14; John i, 37, 43; ii, 5, 11; iii, 3, 5; iv, 10; Matt. iv, 19, 20; John v, 24; Matt. v, 3-16, 29, 30, 43-48; vii, 24, 25; xii, 49, 50; Luke viii, 15; Matt. x, 22, 24, 32, 37-39; Mark viii, 34-38; Matt. xviii, 3, 21, 22; Mark xii, 30, 31; Matt. xxv, 34-40; John xv, 1-8; Acts i, 8.

2. The conception of the Messiah: (a) in the Old Testament; (b) in Jewish thought at the time of the lesson; (c) in Peter's confession. Geikie I, 335-342; Edersheim.

3. Is the Church founded on Peter (Roman Catholic view); or on Peter's confession (Reformers' views); or on Peter as the representative of humanity, illuminated by the Spirit of God, and confessing that Jesus is the Christ (the view of many moderns)?

STUDY XIX.—Sixth Day.

Read Mark viii, 31-ix, 1; Matt. xvi, 21-28. See the relation of this disclosure to Peter's confession. The Master makes known the deep things of the kingdom as fast as we are fitted to receive them.

Questions for Written Answers.

1. What was there about Christ's meeting with the Pharisees and Sadducees at Magdala, or Capernaum, that caused him to leave so suddenly?

2. Give a list of the previous occasions when the Messiahship of Christ has been either stated or implied. (See the Harmony sections under Studies IV, VI, XII, XVII, XVIII, and Study XII, Fifth Day, Topic 1.)

3. Why, then, was Peter's confession of such supreme moment? Rhees, sec. 155; Edersheim II, 91; Geikie II, 240.

4. When, also, had Jesus previously implied or foretold his death?

STUDY XIX.—Seventh Day.

Memorize Mark viii, 34, 35.

Personal Thought.

“But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God.” What is my answer?

Read 1 John v, 4, 5.

PART V.—TWENTIETH WEEK.

CHRIST TRANSFIGURED — CURES DEMONIAK BOY—AND AGAIN FORETELLS HIS DEATH AND RESURRECTION.

STUDY XX.—First Day.

“Jesus had now utterly broken with the past. Hitherto he had slowly educated his disciples to right conceptions of himself and his great work. They had been in his society for two years and had arisen to a better comprehension of his mission. Peter, in the name of the other disciples, had confessed, ‘Thou art the Christ.’ The announcement that he was to enter into his glory as Messiah by suffering, shame, and death, shocked all their preconceptions, and they were sorely discouraged. They needed to be cheered in their despondency, and led gradually to accept the disclosure of his approaching humiliation. His promise that some of them, before his death, should see his kingdom come with power was doubtless treasured in their hearts; but they little thought its fulfilment was so near. The scene of the transfiguration, like that of nearly all other incidents in the life of our Lord, is not minutely stated. St. Luke calls it ‘The Mountain,’ but gives no closer name. It must have been one of the spurs of Hermon, the lofty mountain near which he then found himself. Taking those of his little band most closely in sympathy with him, and most

The Transfiguration.

able to receive the disclosures that might be made to them, he ascended into the hills towards evening for silent prayer. The favored friends were Peter the rock-like, his host at Capernaum from the first, and the two sons of Thaddeus, John and James; loved disciples both, but John, the younger, nearest his Master's heart of all the twelve, as most like him in spirit. Evening fell while Jesus poured out his soul in highest communion with his Father, and the three having finished their nightly devotions, had wrapped themselves in their abbas and lain down on the hillside to sleep. Meanwhile the Master continued in prayer, his whole soul filled with the crisis so fast approaching. As he continued in prayer, his soul rose above all earthly sorrows. Drawn forth by the nearness of his Heavenly Father, the divinity within shone through the veil of flesh till his raiment kindled to the dazzling brightness of light and his face gleamed with a sunlike majesty. Amidst such effulgence it was impossible for them to sleep. Aroused by the splendor, they gazed, awestruck, at the wonder, and beheld two human forms, in glory like that of angels, Moses and Elijah, the founder and the great defender of the old economy, which he had come to supersede and fulfill. But it is given to earth to have but a brief glimpse of heaven. Moses and Elijah had finished their mission and were about to return to the presence of God—could they not be induced to stay awhile? Peter was first to speak, 'Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles, one for thee, and one for Moses, and one for Elijah.' It was not enough that Moses and Elijah had honored him; a voice added a still higher testimony,

‘This is my beloved Son, in whom I am well-pleased; hear ye him.’ Such a confirmation of the confession of Peter was never forgotten. Sore afraid, the three fell on their faces; for who could stand before God? But the voice had come and gone, and with it the cloud and visitors from the eternal world, and Jesus was once more alone.” (Geikie.)

Peter seems to have thought, after this wonderful scene and the interview with Moses and Elijah, that nothing ordinary would again occur in the life of Christ and the three who were with him. Yet even Jesus could not escape the commonplace. He had no time to build tabernacles. He was needed down in the valley where there were many in affliction who must be healed. “And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. . . . And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour.”

Not Tabernacles, but Help for the Distressed.

“And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.”

Jesus again Foretells His Death and Resurrection.

Some are saying that meditation is a lost art.—
Do not allow it to be so in your case, as you dwell on this portion of the life of Christ.

STUDY XX.—Second Day.

Read Luke ix, 28-36. Notice again that it is Luke, of the three synoptists, who brings out the feature of Jesus' prayer preceding the transfiguration. The prominence given to prayer is one of the marked distinctions of this Gospel.

STUDY XX.—Third Day.

Read Matt. xvii, 1-8; Mark ix, 2-8, and carefully note in each such marks of style as tend to distinguish the two Gospels.

Suggestions for Map Work and References for the Harmony.

▼ Mark on the map the course of Christ from Cæsarea Philippi to Capernaum, as the first words of the next lesson will note the arrival in that city.

HARMONY.—STUDY XX. Christ Transfigured.—Cures Demoniac Boy.—And Again Foretells his Death and Resurrection. Matt. xvii, 1-23; Mark ix, 2-32; Luke ix, 28-45.

STUDY XX.—Fourth Day.

Read Matt. xvii, 9-13, and compare in your mind the careers and characters of Elijah and John the Baptist.*

General References.

Edersheim II, 91-111; Geikie II, 234-245; Stalker, 109; Andrews, 356-361; Farrar, 276-280; Rhees, secs. 160, 161.

STUDY XX.—Fifth Day.

Read Mark ix, 14-29; Matt. xvii, 20, and dwell upon these closing verses, enforcing the marvelous power of prayer and faith.

*Hast. Bib. Dict., Vol. I, p. 691; Vol. II, p. 610.

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's prophetic power and consciousness of his approaching death. John i, 17, 18, 51; ii, 19-22; iii, 11-13; iv, 19; Mark ii, 20; Matt. x, 16-23; John vi, 64, 70, 71; Matt. xvi, 21, 28; Mark xiv, 9; Matt. xx, 17-19; Luke xix, 43, 44; Matt. xxi, 46; xxiv, 1, 2; xxvi, 2; John xiii, 18, 19; Luke xxiv, 19.

2. The relation of natural surroundings to the life of Christ, such as, (a) solitude, (b) cities, (c) the sea, (d) mountains.

3. Mt. Hermon and its fitness to be the scene of the transfiguration. Oxford Bible; Edersheim II, 94, 95; Andrews, 356.

STUDY XX.—Sixth Day.

Read Matt. xvii, 22, 23; Mark ix, 30-32, and consider both the sorrow and the fear of the disciples.

Questions for Written Answers.

1. What purposes were served by the transfiguration? Edersheim II, 101; Geikie II, 251; Sanday (Hast. Bib. Dict.), "Jesus Christ," II, 629.

2. Why should Moses and Elijah be the ones manifested with Christ? Edersheim II, 97, 101; Geikie II, 251, 252.

3. What did Peter intend by proposing to build three tabernacles?

4. Of what was the overshadowing cloud a sign?

5. Was the "rising again from the dead" (Mark ix, 10,) at all known from the Old Testament, or in current teaching? Edersheim II, 398-399; Salmond, Christian Doctrine of Immortality; Hast. Bib. Dict., art. "Eschatology," I, 738f.

STUDY XX.—Seventh Day.

Memorize Matt. xvii, 19, 20.

Personal Thought.

“It is good for us to be here: and let us make three tabernacles.” “On the next day, when they were come down from the mountain, a man cried, saying, Master, look upon my son.” Jesus healed the boy, and gave him back to his father.

Am I prompt to follow every exalted spiritual privilege with fresh service among the sin-possessed and needy? Do I realize why it is not best for me always to remain in the mountain-top? Read 2 Cor. xii, 2-10.

PART V.—TWENTY-FIRST WEEK.

TEMPLE TAX PAID AT CAPERNAUM—DIS- COURSE ON HUMILITY AND FORGIVENESS.

STUDY XXI.—First Day.

Jesus now made a brief visit to Capernaum. For about two years he had made it his headquarters. some time he had been compelled to hide from the Pharisees, and forego meetings with the multitude. But seclusion was now impossible. Frequently he requested those whom he had cured to say nothing about it, but, overjoyed, they forgot the request, and proclaimed his whereabouts. He could, therefore, no longer pass openly from place to place as in other days, so he purposely avoided the more public roads and popular places, and sought the bypaths among the hills, where he could rest as far from the people as possible. While there he did no public teaching, but spent his time quietly instructing his disciples.

**For Jesus' Visit
to Capernaum.**

No sooner had he reached Capernaum than the collector of the annual tax for the support of the temple “came to Peter, and said, Doth not your Master pay the half-shekel? And he saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from

**He Pays the
Temple Tax.**

*Hast. Bib. Dict., Vol. III, pp. 422, 428.

strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee."

**The Disci-
ples Dispute
by the Way.**

The disciples appear to have been insensible to the statements of Christ respecting his approaching sufferings and death, and only sprang to the conclusion that the Messianic kingdom was near at hand; and on the way from Cæsarea Philippi to Capernaum they had fallen into a dispute as to which of their number should have the best office and highest place when it should be established. "And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me."

**Unity and
Peace of the
Church.**

But the purpose of Jesus at this time was more than to settle this dispute among the disciples. What has been quoted is but a small part of one of the greatest and most beautiful discourses delivered by Christ. The eighteenth chapter of Matthew is a discourse on the "Unity and Peace of Christ's Church." The first symbol

used is that of a child; so willingly submissive that it has no desire to rule its own life, much less to be counted superior to others. So the heirs of Christ's kingdom must possess that submission of will designated by the term childlike. In the next figure the kingdom is represented as a family, and the children are brethren. Christ here outlines methods of dealing with a trespassing brother, and, in the eighteenth verse, declares that all who act in harmony with his law on the subject have the assurance that the decision of the Church below will be confirmed by the Church above. "What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." As a fitting conclusion to this wonderful discourse, Christ illustrates the gospel law of forgiveness by the parable of the Unforgiving Servant, which is so direct in its logic that it causes every unforgiving heart to pass judgment upon itself.

"Let the word of Christ dwell in you richly in all wisdom."

STUDY XXI.—Second Day.

Read Matt. xvii, 24-27, and see particularly the considerateness of Jesus in anticipating Peter (verse 25), and in waiving an official right so that others would have no cause to "stumble."

STUDY XXI.—Third Day.

Read Matt. xviii, 1-4 and, meditate deeply on the use of this object-lesson, as Christ enters upon the great task of training the twelve in spirit and temper. "Training of the Twelve," chap. xiv.

Suggestions for Map Work and References for the Harmony.

In your mind rapidly follow the journeys of Christ thus far during Part V, and then refer to your map to see whether you grasp them correctly.

HARMONY.—**STUDY XXI.** Temple Tax Paid at Capernaum. —Discourse on Humility and Forgiveness. Matt. xvii, 24—xviii, 35; Mark ix, 33–50; Luke ix, 46–50.

STUDY XXI.—Fourth Day.

Read Mark ix, 33–50; Matt. xviii, 10–14. To the first part of the lesson Jesus is imparting (see yesterday) on becoming like little children, is now added the second part on receiving little children, or the weakest of his followers.

General References.

Edersheim II, 110–125; Geike II, 245–261; Stalker, 82, 83; Andrews, 361–363; Farrar, 285–288.

STUDY XXI.—Fifth Day.

Read Matt. xviii, 15–20, and note that more clearly than any other passage in the Gospels, it implies Church organization and discipline, inspired by the intercession and presence of Christ in response to united prayer.*

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's views as to money and property. Matt. v, 40–42; Luke vi, 34, 35, 38; Matt. vi, 11, 19–33; xi, 5; Luke viii, 2, 3; Mark iv, 19; Matt. x, 8–10; John vi, 27; Matt. xvi, 26; xvii, 24–27; Luke x, 41, 42; xii, 13–21; xiv, 12–14; xvi, 9–15, 19–31; Mark x, 21–30; Luke xxi, 1–4; John xii, 1–8; Matt. xxi, 1–7.

* *Hast. Bib. Dict.*, Vol. II, pp. 653, 855.

2. The temple-tax, and its collection and use. Edersheim II, 111, 112; Geikie II, 263-265.

3. The slight teachings of Christ relating to the Church as compared with that respecting the Kingdom. What explanation can you offer?

4. Does Jesus teach (Matt. xviii, 10,) that children will become angels, or does he assert that their guardian angels are beings of especially high rank?

5. What is meant by the words: "Every one shall be salted with fire?" (Mark ix, 49.) A general discussion of the figurative use of salt in the New Testament is very interesting. (See Concordance and Commentaries.)

STUDY XXI.—Sixth Day.

Read Matt. xviii, 21-35, with searching examination of heart, in the light of the final statement of verse 35.

Questions for Written Answers.

1. Had Christ probably paid the temple-tax in the previous years of his ministry?

2. Why did he question the rightfulness of a demand on him to pay it now?

3. Can you state the ground on which Christians should yield their rights or just claims? 1 Cor. viii, 13.

4. Give cases to which the principle applies.

5. What kind of ambition does Jesus approve? Geikie II, 269.

6. State the Christian law of forgiveness. Edersheim II, 123-125.

STUDY XXI.—Seventh Day.

Memorize Matt. xviii, 21, 22.

Review rapidly the main events of Christ's life to the close of Part IV.

Personal Thought.

“And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all.”

Is my chief ambition to serve? Do I really prefer that others should have the place of honor? Do I follow the example of Christ as set forth in John xiii, 3-5, 12-17? What is my place according to the standard of rank in the kingdom of heaven?

Read Phil. ii, 4-11; Rom. xii, 10.

PART V.—TWENTY-SECOND WEEK.

AT THE FEAST OF TABERNACLES—DIS-
COURSES ON LIGHT AND
FREEDOM.

STUDY XXII.—First Day.

When Jesus reached Capernaum, great caravans of pilgrims were already on their way to Jerusalem, to attend the Feast of Tabernacles.

**Relatives
urge Jesus to
Attend the
Feast.**

Some of his relatives from Nazareth called upon him at this time, and urged him to go to Jerusalem to the feast, that he might publicly present his work. While they seem to have clung to the teaching of the Rabbis, they were not altogether hostile to his work, and were apparently waiting to see what turn things might take. Jesus had not attended the last Passover, when all the people gathered in the Holy City, and, doubtless, much comment and criticism had been made concerning his absence.

“Now . . . the feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready. The world can not hate you, but, me it hat-

eth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee." Doubtless the reason why Jesus declined going with his brethren, was that if he went with the great Galilean caravan, the Pharisees and others would be watching for him, and would know of his presence as soon as the caravan arrived, and, perhaps, would succeed in arresting him before his work was finished. He could go up a few days later, and thus avoid publicity.* Waiting, therefore, until all was quiet, and the people had made up their minds that he was not coming to the feast, he, with the twelve and a number of other disciples, started for Jerusalem. "But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray."

Jesus at Jerusalem.

The feast was at its height when Jesus entered the city, and suddenly made his appearance in the temple, and began to teach those who gathered about him. It was not long before he was recognized, and some one cried out, "Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?"

They seem to have planned to arrest him at this time; but, coming late to the feast, they are completely surprised and off their guard, and hardly know what course to take. They were also amazed at his power to interpret

*Andrews, pp. 341-343.

the Scriptures. A humble Galilean, he had never attended the schools, and they could not help feeling that God must have taught him as he did the prophets of old. "On the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. . . . Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him." The chief priests and Pharisees, hearing his words and wondering why he had not been arrested, asked the officers charged with the duty, "Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray?" While at Jerusalem, in spite of the opposition against him, and the determined effort to arrest him, Jesus succeeded in delivering several discourses recorded in the seventh and eighth chapters of John.

"As I was musing the fire burned." This is usually the experience of the Bible student who has learned "to labor and to wait."

STUDY XXII.—Second Day.

Read John vii, 1-13. Recall the close of chapter vi in this Gospel, coming in lesson seventeen. About six

months have elapsed, during which Jesus has been still working in Galilee. Now his brothers urge him to go into Judea, that his disciples there (see John iv, 1) may see his miraculous works. Much as with Mary at the wedding at Cana, Jesus' idea of the time at which to act does not agree with theirs, but the later step is like what they suggest. Not, however, because they suggest it, does Jesus go; but because the time has now come for him to begin the assertion publicly of his Messiahship at the capital before the leaders of the people. In a three-fold manner is this to be done—at the Feasts of Tabernacles, Dedication, and the Passover. Hold this main idea in mind as you read the discourses which follow to the time of the crucifixion.

STUDY XXII.—Third Day.

Read John vii, 14–36. Dwell upon the vital principle in verse 17. It is one which Jesus everywhere uplifts in this Gospel. See how emphatic he now makes the point that he is sent from God, hence is the Messiah, verses 18, 28, 29, 33.

Suggestions for Map Work and References for the Harmony.

Mark on your map Jesus' journey from Capernaum to Jerusalem, and his return to Galilee, as is supposed, immediately after the Feast of Tabernacles.

HARMONY.—STUDY XXII. At the Feast of Tabernacles.—Discourses on Light and Freedom. John vii, 1—viii, 59.

STUDY XXII.—Fourth Day.

Read John vii, 37–51. As the ceremony, at the Feast of Tabernacles, of water-pouring occurred, Jesus probably

made the declaration in verse 37; and as the four great golden candelabra in the court of the women were lighted, that of John viii, 12.*

General References.

Edersheim II, 126-130, 143-176; Geikie II, 262-290; Andrews, 365-379; Farrar, 288-307.

STUDY XXII.—Fifth Day.

Read John viii, 12-30. Mark the profound statements of verses 12, 23, 24. No wonder they ask, "Who art thou?" (v. 25) and that, as he spake these things, "many believed on him." Verse 30.

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's attitude toward sin. Matt. i, 21; iii, 12; iv, 10; John i, 29; Matt. v; vii, 23; Mark iii, 27-29; ix, 42-48; John viii, 24, 34-36, 44-46; Luke ix, 52-55; John ix, 2, 3, 40, 41; Luke xv, 1, 2, 7, 10, 20-24; xvi, 14-31; Matt. xxiii, 13-39; xxv, 45, 46; John xv, 22-25; xvi, 8, 9; Luke xxiii, 34; John xx, 21-23; Luke xxiv, 47.

2. The Feast of Tabernacles and the custom of pouring of water in connection therewith. Edersheim II, 149, 150, 158.

3. The "I am's" of Christ in John's Gospel.

4. Why does John note that Jesus proclaimed himself in the *treasury* as he taught in the temple?

5. Express in your own language the point of Jesus' answer to the boast of the Jews that they were Abraham's seed. (John viii, 20.)

6. What is the nature of the freedom of the followers of Christ?

* Edersheim, Vol. II, pp. 160, 165; *Hast. Bib. Dict.*, Vol. I, p. 861.

STUDY XXII.—Sixth Day.

Read John vii, 31-59. In this section of the discourse, Christ reveals the terrible bondage and connections of sin, vs. 34, 44; and his power to make free from sin, v. 36; and asserts in the most sublime manner his own sinlessness and eternal existence, vs. 46, 58.

Questions for Written Answers.

1. Name and locate the provinces of Palestine. Bib. Dict.
2. Who were authorized to teach in the temple?
3. Who are meant by the rulers?
4. What were the subjects of instruction in the schools of that time? Bib. Dict., "Education;" Edersheim I, 228-233.
5. Would it have been to Christ's advantage to have been taught in them?
6. Name three noted Rabbis of that day. Bib. Dict., "Scribes;" Geikie I, 275; Edersheim I, 128, 129.

STUDY XXII.—Seventh Day.

Memorize John vii, 17.

Carefully review the course of events through Part V.

Personal Thought.

"If therefore the Son shall make you free, ye shall be free indeed." Free from what?

Have I this freedom?

Read John viii, 32; Rom. viii, 1, 2.

PART VI.

THE PEREAN MINISTRY.

TWENTY-THIRD WEEK.

FROM FINAL DEPARTURE FROM GALILEE TO ATTENDANCE AT FEAST OF DEDICATION.

STUDY XXIII.—First Day.

Months have passed since Jesus sent out the twelve on their first missionary journey. Their mission at that time was to the Jews only, for the minds of the disciples had not been so broadened as to believe that Jesus could save Gentiles as well as Jews. But further teaching from the lips of Jesus, and cures wrought in Northern Galilee among the Gentiles, had removed much of this prejudice. Feeling that the time was short, Jesus determined to enlarge his work by sending out the seventy, who should journey "two and two before his face into every city and place, whither he himself was about to come," and proclaim their Master the Savior of mankind. Their commission was much like that of the twelve. "Behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes." They were to "salute no man on the way," for their business was urgent. They were to eat and drink such things as were set before them, and show a contented spirit. Just how long the

Jesus sends
Out the
Seventy.

seventy continued this preaching tour we can not tell, but St. Luke makes it clear that when they returned it was "with joy, saying, Lord, even the devils are subject unto us in thy name." As Jesus heard their story he rejoiced with them, and said unto them, "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven."

**Parable of
the Good
Samaritan.**

Following the account of the return of the seventy, St. Luke records the parable of the Good Samaritan, which has greatly stimulated philanthropy through all the history of the Church, and which was the beginning of the greatest sociological movement of all time. "A certain lawyer stood up and . . . said unto Jesus, And who is my neighbor? Jesus made answer, . . . A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. . . . Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise."

**Jesus Heals
the Man
Born Blind.**

"And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor

his parents: but that the works of God should be made manifest in him." It was a prevalent belief that all disease and misfortune was a direct punishment from God for some particular sin. Jesus undertook to correct this gross error in the thinking of the disciples, saying, "Neither did this man sin, nor his parents." Jesus did not say that he had never sinned, nor that men do not pay the penalty for transgressing the laws of their physical being; but that this affliction of blindness, like many other calamities, was not necessarily the result of some particular sin.

At the Feast of Dedication, Jesus more fully revealed his Messiahship. "The Jews came round about him, and said unto him, . . . If thou art the Christ, tell us plainly." Then he boldly declared, "I and the Father are one;" as much as to say, "I am His Son, I am the Savior of men." Then "the Jews took up stones again to stone him, . . . and he went forth out of their hand."

**Attends the
Feast of Ded-
ication.**

It is well each week for the student to select some portion of the lesson as a kind of specialty. Let him go over this one point every day during the week. At the end he will usually find that his ideas are greatly clarified on the subject.

STUDY XXIII.—Second Day.

Read Matt. xix, 1, 2; Mark x, 1; Luke ix, 51—x, 24. After weighing many different views as to the true order of events in Christ's life after the Feast of Tabernacles, Andrews decides that the most acceptable is that which includes his return to Galilee, and puts the final departure from Galilee a few days before the Feast of Dedication. "It is generally admitted that the starting point was Capernaum; the goal was Jerusalem." So we have reached the time when the province and city most favored

in the earthly life of our Lord are to see his face no more. Have this thought in mind as you read.

STUDY XXIII.—Third Day.

Read Matt. xi, 25-30. We feel a divine pathos in the words of Jesus at this period. He who, in our reading of yesterday, was leaving the only locality and city ever called his home, and was saying to the scribe, "The Son of man hath not where to lay his head," in our present passage rejoices in the Holy Spirit (Luke x, 21), and offers himself as the refuge of the weary and heavy laden of all centuries, climes, and races.

Suggestions for Map Work and References for the Harmony.

Make a new map for the period of the Perean Ministry, and mark on it the probable journey of Christ from Capernaum to Northern Samaria, thence across the Jordan into Perea, and his later course to Bethany and Jerusalem.

HARMONY.—PART VI. The Perean Ministry.—From the Final Departure from Galilee until the Final Arrival at Jerusalem. **STUDY XXIII.** From Final Departure from Galilee to Attendance at Feast of Dedication. Matt. xix, 1, 2; viii, 19-22; xi, 20-30; Mark x, 1; Luke ix, 51-x, 42; John ix, 1-x, 42.

STUDY XXIII.—Fourth Day.

Read Luke x, 25-42. Verses 38-42 give the visit of Jesus to the home of the sisters at Bethany, probably in connection with his attendance at the Feast of Dedication.

General References.

Edersheim II, 126-147, 177-196, 233-239; Geikie II, 112-114, 291-308; Stalker, 109, 110; Andrews, 365-390, 396-401; Farrar, 307-324, 336-338, 341-347; Rhees, sec. 171.

STUDY XXIII.—Fifth Day.

Read John ix, and note that the center of the contending forces is in this: "If any man should confess him to be the Christ" (verse 22); and, "Dost thou be-

lieve on the Son of God?" (verse 35.) John probably gave this very large space to the blind man incident because it so perfectly reflected the state of public feeling.

Topics for Personal Investigation and for Assignment in Class-work.

1. The emotional nature of Christ. John ii, 17; iv, 32; Mark iii, 5; Matt. xiv, 14; Mark vii, 34; viii, 12; Luke x, 21; xiii, 32; John xi, 33, 35; Luke xix, 41; John xii, 27; Luke xxii, 14; John xiv, 27; xv, 11; Matt. xxvi, 37; Mark xvi, 7; John xx, 16; John xxi, 12.

2. Perea, its location and people. Bib. Dict.; Smith Hist. Geo. H. L., 539; Andrews, 338; Geikie I, 314, 315.

3. How fitted to be the last field of Christ's ministry before the Passion Week.

4. Let some student make a special study of the Perea ministry (Luke ix, 51—xix, 28), fastening its main points in the mind, and noticing the distinctive features of Luke's record, such as his emphasis on the cosmopolitanism of Christ, etc.

STUDY XXIII.—Sixth Day.

Read John x, 1-42. These wonderful sayings of Jesus disclose his essential oneness with the Father, and assure us of our perfect and everlasting security if we but keep our souls in his hands. Note the manifest improvement in the meaning as brought out by the revisers' translation of verses 14 and 15.

Questions for Written Answers.

1. What was the difference between the mission of the seventy and that of the twelve? Edersheim II, 135; Andrews, 381.

2. What did Christ mean in the words, "I beheld Satan fallen as lightning from heaven?"

3. Have we account of any of Christ's works in Chorazin or Bethsaida?

4. Did Jesus follow any systematic plan for the evangelization of Palestine?

5. What was a "lawyer?" Ox. Bib.

6. What was the difference between a priest and a Levite?

STUDY XXIII.—Seventh Day.

Memorize Matt. xii. 28-30.

Seek, by a careful survey, to grasp the great truths of John, chapters vi-x, and weigh these as chapter names: 6. Bread; 7. Water; 8. Light; 9. Sight; 10. Good Shepherd. (The discussion of these chapters in the commentaries of Wescott and Godet is very rich.)

Personal Thought.

“But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and he came to him, and bound up his wounds, and set him on his own beast, and brought him to an inn, and took care of him.”

Are my deeds prompted by a Christlike compassion?
Read 1 John iv, 7-21.

PART VI.—TWENTY-FOURTH WEEK.

TEACHINGS, PARABLES, AND MIRACLES IN PEREA.

STUDY XXIV.—First Day.

When Jesus attended the Feast of Dedication and declared openly, "I and the Father are one," the Jews took up stones again to stone him. "And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. . . . And many believed on him there." He thus resumed his ministry in Perea. The seventy had preceded him and had opened the work, and the people were curious concerning his coming. Many of the discourses which Jesus had delivered in Galilee were repeated in Perea, with now and then a few slight changes. For instance, Luke xi, 1-4, the Lord's Prayer was taught again. Jesus also repeated his teaching on moral cleanliness, reproving the people for foolishly following the details of the ceremonial law. The opposition of the Pharisees was waged in much the same way as in Galilee. Their objections were almost identical, and his discussions with them were similar. His life was now exceedingly filled with teaching, and many of his greatest parables and discourses were delivered.

Teaching in
Perea.

One day, when Jesus was discoursing on the leaven of the Pharisees, "One out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which

Parable of
the Foolish
Rich Man.

he possesseth." And he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God."

**Woman
Healed on the
Sabbath.**

"And he was teaching in one of the synagogues on the sabbath day, And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?"

**Three Para-
bles of Grace.**

"Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them." Then Jesus delivered three

of his clearest parables, which were calculated to correct the false notions of the Pharisees concerning God's attitude toward sinners. The Pharisees taught that God rejoiced when the sinner perished. Jesus taught that "there shall be joy in heaven over one sinner that repenteth." The first of these parables was that of the Lost Sheep, the second, the Lost Coin, and the third, the Prodigal Son. The last of these is by far the strongest. Tender and gracious is the heart of a God who would seek for a sinner as a man seeks for a lost animal or a lost coin, but exceedingly more gracious the heart of God when he receives a sinner who, like the prodigal, has wasted the Father's earnings and returns in rags to be reinstated in the Father's house.

At this same time, he delivered two other parables, which are recorded in the sixteenth chapter of Luke, the Unjust Steward and Dives and Lazarus.

Two Parables of Warning.

With the complex material of this week, the first work will be to get the essential facts clearly in the memory.

STUDY XXIV.—Second Day.

Read Luke xi, 1-13. The Study for this week takes us through the heart of that section of Luke in which he alone gives the main portion of Jesus' words and work in Perea. The present passage enforces the point that this is the Gospel of Prayer, and bears witness to the additional truth that it is the Gospel of the Holy Spirit, v. 13. The Holy Spirit is named sixteen times in Luke, equaling the total of Matthew and Mark, and exceeding that of John.

STUDY XXIV.—Third Day.

Read Luke xi, 37-54; xii, 1-12, 32-48; xiii, 1-9, 31-35. Through all these passages, amid the solemn

setting of woes and warnings, shine out the gracious assurances of an all-embracing providence for Christ's disciples, xii, 6, 7, 32; injunctions to watchfulness and fidelity on the part of all, xii, 35-40; especially the apostles as stewards, xii, 41-48; and sorrow over the doom awaiting Jerusalem, xiii, 34, 35.

Suggestions for Map Work and References for the Harmony.

Mark on the map the course of Christ from Jerusalem to Perea, and probably to its northern part near the scene of his baptism. Edersheim II, 232.

HARMONY.—STUDY XXIV. Teachings, Parables, and Miracles in Perea. Luke xi, 1-13; xi, 37-xvii, 10.

STUDY XXIV.—Fourth Day.

Read Luke xiv, 1-24, and again see the emphasis with which our thought is directed in Luke to the poor and unfortunate, vs. 12-14.

General References.

Edersheim II, 196, 197, 204-225, 232, 239-283, 298-307; Geikie II, 140-143, 295, 308, 309, 317-339, 341-344; Andrews, 384, 390-397, 400-404; Farrar, 347, 243-245, 326-335, 230-233, 338, 339.

STUDY XXIV.—Fifth Day.

Read Luke xv. The outreaching love of the compassionate heart of God for sinners is here portrayed in the parable of the Prodigal Son. Notice v. 20. Easily first of the parables of grace, it may well be regarded as the greatest of all the parables.

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ as a soul-winner and teacher. John i, 35-51; iii, 1-15; iv; Mark i, 22, 23; Luke v, 27-32; vii, 47-50; Mark iv, 1, 2; Matt. ix, 36-38; John vi, 67-69; Matt. xv, 21-28; Luke x, 38-42; xv; Mark x, 13-22; Luke xix, 1-10; Mark xii, 28-34; John xii, 20-26, 32; Luke xxiii, 42, 43.

2. Foods, meals, and social dinners among the Jews of Christ's time. Edersheim II, 205, 210; Bib. Dict., "Meals."

3. Laws of inheritance among the Jews. Bib. Dict., "Heirs;" Edersheim II, 259.

STUDY XXIV.—Sixth Day.

Read Luke xvi. Mark what contrasted lights and shadows are placed beside each other in Luke. Just after the three parables of grace come these two parables of warning. The parable of the Unjust Steward, though difficult to the beginner, is nevertheless clear to the persistent student who has grasped the method of Jesus.

Questions for Written Answers.

1. In what two places is the Lord's Prayer given?
2. To what class of parables do those of Luke mostly belong? (See Study XIII, Seventh Day.)
3. Teaching of the parable of the Prodigal Son.
4. Compare the attitude of the Pharisees with that of the elder brother. Edersheim II, 263.
5. Explain parable of the Unjust Steward.
6. Write three short statements of Jesus found in the Gospel material for this week, showing how we should regard and use money and property.

STUDY XXIV.—Seventh Day.

Memorize Luke xii, 6, 7.

The third Gospel has almost certainly, through the intimate association of the writer thereof with Paul, felt the impress of that great apostle's thought and spirit. Let us, in the light of Paul's life and preaching and epistles, all of which had gone before, consider each special quality of this Gospel thus far named; its breadth of sympathy, embracing all races and conditions; its recognition of woman, of prayer, of the Holy Spirit; its parables of grace, and its multiplied contrasts. More fully than we at first perceive, the Spirit of God may have used the four greatest natures among the apostles in producing the four Gospels—Matthew, Peter, Paul, and John. The

highest lives were inspired to portray, and were thus linked forever with "the Life." *Hast. Bib. Dict.*, "Luke;" *The Historical New Testament*, pp. 272, 367; *Meyer on Luke*, Introduction; *The Messages of the Books*, p. 75.

Personal Thought.

"Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him."

Am I working and watching in the spirit of these words?

Read Mark xiii, 34, 37.

PART VI.—TWENTY-FIFTH WEEK.

LAZARUS RAISED AT BETHANY—WITH-
DRAWAL TO EPHRAIM.

STUDY XXV.—First Day.

While Jesus was exceedingly busy with his teaching in Perea, a family in Bethany of Judea, whom he loved, were in great distress over the sickness and death of Lazarus. When the two sisters, Mary and Martha, saw that their brother was dangerously ill, they sent a messenger to Jesus, saying, "Lord, behold, he whom thou lovest is sick." Although the message touched his heart, either he could not leave his work or he waited for the leading of the Father, and "he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judea again." The disciples, knowing the hatred of the Pharisees, and being familiar with the plot to kill their Master, said to him, "The Jews were but now seeking to stone thee; and goest thou thither again?" for Bethany was but two miles distant from Jerusalem. But they could not hinder him, and he said, "I go, that I may awake him out of sleep." Then said Thomas unto his fellow-disciples, "Let us also go, that we may die with him." When Jesus reached Bethany, he found that Lazarus had been dead four days and had been buried, and many Jews were present to comfort Mary and Martha.

**The Death of
Lazarus.**

The Sympathy of Jesus.

When Jesus; therefore, saw the latter weeping, and the Jews also weeping, "he groaned in the spirit, and was troubled, and said, Where have ye laid him?" They said, "Lord, come and see." It is at this point that the Gospel of John, which so fully affirms the Deity of Christ, also permits us to see the profoundly human side of his life and the reality of his emotional nature. "Jesus wept. The Jews therefore said, Behold how he loved him! . . . Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it."

Lazarus Restored to Life.

"Jesus saith, Take ye away the stone. . . . And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Some believed on him. Some hastened back to Jerusalem to tell the Pharisees what had happened. Soon the city was all astir, and those in authority deliberated as to what could be done to counteract the influence of this the greatest of all miracle-workers.

The Decision of the Sanhedrin.

"The chief priests therefore and the Pharisees gathered a council, and said, What do we? For this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto

them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel how they might put him to death."

"Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples."

Jesus Withdraws to Ephraim.

In the raising of Lazarus we have a special opportunity of realizing the difference between the miracles of Christ and those attributed to other religious leaders. The miracles of Jesus are wrought in ministration to some human need, and are, at the same time, made to carry a profound revelation of himself.

STUDY XXV.—Second Day.

Read John xi, 1-16. Profound interest centers in this miracle of the raising of Lazarus. It crowns the series of seven "signs" recorded by John.* After the prologue in the first chapter, there are three main parts to the Fourth Gospel: Chapters i, 19-iv, 54, cover an early period in which faith and unbelief respecting Christ had their beginnings; v-xii, mark the growth of unbelief in

* Messages of the Books, p. 101.

Israel; xiii-xxi, unfold the growth of faith in the disciples.* So this supreme miracle stands at the point where unbelief culminates in the council of the leaders of Israel decreeing the death of Christ. Note what an insight we gain in the present passage into the relation between Christ and his disciples. We see their frank expression of thought and feeling, and their deep affection and devotion.

STUDY XXV.—Third Day.

Read John xi, 17-32. How delicate and consistent are all the touches of description by which the qualities of Martha and Mary are disclosed both here and in Luke x, 38-42.

Suggestions for Map Work and References for the Harmony.

Mark on your map the course of Christ from Perea to Bethany, and thence to Ephraim, which may be located either in Northeastern Judea or in Northern Perea.

HARMONY.—STUDY XXV. Lazarus Raised at Bethany.—Withdrawal to Ephraim. John xi, 1-54.

STUDY XXV.—Fourth Day.

Read John xi, 33-38. Recall the great key-truth of the prologue, "The Word became flesh, and dwelt among us." The tears of Jesus bear witness to his complete humanity and true emotional nature, and reflect his perfect sympathy. (See also Study XI, Fifth Day, 1, and XXIII, Fifth Day, 1.)

General References.

Edersheim II, 308-326; Geikie II, 309-317; Stalker, 110, 111; Andrews, 404-410; Farrar, 357-364; Rhees, sec. 173, 174.

* Godet on John, Vol. 1, p. 299.

STUDY XXV.—Fifth Day.

Read John xi, 39-46. Every feature of majesty and truth combines to make this the miracle of miracles in the ministry of Jesus, and the result is a wider circle of faith, and a more determined center of opposition.*

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's power over nature, spirits, disease, and death. John ii, 6-11; Luke v, 4-26; Mark i, 23-34, 41, 42; John v, 21, 25-29; Matt. viii, 13; Luke vii, 14, 15; Mark iv, 39; v, 6-8, 41, 42; Matt. xiv, 19-21, 25; Luke ix, 37-42; John ix, 1-7; x, 17, 18; xi, 25, 26, 43, 44; Matt. xxi, 19; John xx, 8-9.

2. The observation of mourning for the dead among the Jews by relatives and friends. Bib. Dict., "Mourning;" Edersheim II, 316. (See also Study XI, Fifth Day, 2.)

3. The Sanhedrin, how composed, and its meetings and privileges. Bib. Dict.

STUDY XXV.—Sixth Day.

Read John xi, 47-54. The "council" (verse 47) was a meeting of the Sanhedrin, the highest judicial and governing body of the Jews—not a regular meeting, but a hasty gathering to deliberate on what should be done.† Caiaphas, high priest for that memorable year in which Jesus was put to death, unwittingly uttered a far greater truth than he intended.

Questions for Written Answers.

1. What reason would you assign for Jesus' delay in responding to the call of the sisters?

2. Describe the location of Bethany with reference to Jerusalem.

* Edersheim, Vol. II, p. 308.

† Andrews, p. 408.

3. Briefly state the doctrine of the resurrection as referred to in verse 24.

4. What is the shortest verse in the Bible?

5. Put down in order the seven miracles or "signs" recorded in John i-xii.

6. What two contrasted effects were produced by them? See John xx, 30, 31; xi, 37-43.

STUDY XXV.—Seventh Day.

Memorize John xi, 25, 26.

Fix on the name for John xi, and review the chapter-names for this Gospel up to and including this chapter.

Personal Thought.

"The Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not. . . . Let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him."

Have I the purposefulness of Jesus or the consecration of Thomas?

Read Acts xx, 22-24.

PART VI.—TWENTY-SIXTH WEEK.

TEACHINGS, PARABLES, AND MIRACLES IN FINAL JOURNEY TO JERUSALEM— ANOINTING AT BETHANY.

STUDY XXVI.—First Day.

“And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee.” His brief retirement to Ephraim was past, and the Savior of men prepared for his last journey to Jerusalem. We can not be certain just where each separate discourse included in the last few studies, was delivered. But time and place are not most important; well for the student of the life of Christ if he catch the inner, deeper lesson which each discourse teaches.

**Jesus begins
Last Journey
to Jerusalem.**

Somewhere in Samaria, or Galilee perhaps, Jesus cleansed ten lepers. “And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.”

**Cleanses Ten
Lepers.**

“And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them,” thinking doubtless that there were so many adult people present that Jesus could waste no time on these infant children. “But Jesus called them unto him, saying, Suffer the little children to come unto

**Blesses Little
Children.**

me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

**The Rich
Young Ruler.**

"And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasures in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich." "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"

**Blind Men
Near Jericho.**

As Jesus passed through Jericho, a multitude followed him, "And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him."

**Jesus Meets
Zacchæus.**

It was also at Jericho that Jesus met Zacchæus. The crowd being great and Zacchæus fearing that he might not see Jesus, "ran on before, and climbed up into a syc-

amore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully."

The incidents of this final journey are now completed. There has been in it the sadness arising from the more particular statement by Christ of the approaching end, that he is to be delivered "unto the Gentiles to mock, and to scourge, and to crucify." But there has also been in it what one writer calls "the Transfiguration of Self-sacrifice;"* so that, as Jesus went before them, the disciples followed with a certain awe and amazement, at the majesty of his bearing, and the grandeur of his resolution. In addition to the discourses already noted, he has shown again that greatness in his kingdom is won only by service, and has concluded his instructions with the parable of the Pounds.

**Completes
Final Jour-
ney.**

Finally, six days before the passover he came to Bethany. Here occurred a most significant event, connecting the past with the week of suffering which was to come,—the anointing of Jesus by Mary with the precious ointment, "in Bethany, in the house of Simon the leper."

**Is Anointed
at Bethany.**

Don't allow yourself to leave the morning lesson until you have learned to tell it vividly in your own language.

STUDY XXVI.—Second Day.

Read Luke xvii, 11—xviii, 14. Consider most deeply the great truth in v. 21. In xviii, 1–14, the two parables teach that urgency, importunity, humility, joined with faith, v. 8, and contrition, v. 13, are qualities which make prayer acceptable and irresistible.

* Farrar, p. 364.

STUDY XXVI.—Third Day.

Read Matt. xix, 3-15, and seek to realize that the words of Jesus here have affected human society more powerfully and beneficently than any others ever uttered on the subject of marriage and child-life. They are the bulwark of the Christian family and home, and were never more needed than to-day.

Suggestions for Map Work and References for the Harmony.

Mark on the map the course of Jesus from Ephraim to Bethany near Jerusalem. (The reading in Luke xvii, 11, margin, "between Samaria and Galilee," may mean that Jesus, in starting from Ephraim, which Edersheim and others locate in Northern Perea, first went westward along the northern boundary of Samaria for a distance, perhaps to meet a pilgrim band from Galilee, who then accompanied him through Perea and by way of Jericho to the capital.) Andrews, 410, 412.

HARMONY—STUDY XXVI. Teachings, Parables, and Miracles in Final Journey to Jerusalem.—Anointing at Bethany, Matt. xix, 3-xx, 34; xxvi, 6-13; Mark x, 2-52; xiv, 3-9; Luke xvii, 11-xix, 28; John xi, 55-xii, 11.

STUDY XXVI.—Fourth Day.

Read Mark x, 17-52. The condition required of the young ruler was personal, and made because Jesus saw it was necessary. The best single word to explain the relation of Christ's followers to money and property is, stewardship. See Gospel references, Study XXI, Fifth Day, 1, and the booklet, "Scriptural Habits of Giving," published by Jennings & Pye, Chicago, Ill.

General References.

Edersheim II, 327-360; Geikie II, 268, 269, 345-369, 430-433; Stalker, 110-115; Andrews, 410-428; Farrar, 324, 325, 348-357, 364-374; Rhees, sec. 178.

STUDY XXVI.—Fifth Day.

Read Matt. xx, 1-16; Luke xix, 1-28. Give special heed to these two parables illustrating principles of service.

The first looks back to Peter's question and Jesus' reply in Matt. xix, 27-30. Notice what Matthew records in v. 28 of marked interest to his Jewish readers, and the words, "with persecutions," in Mark x, 30. By the parable of the Laborers, Christ shows that each of his workers is sure of a reward, but that the motive of service should never be a merely commercial one. We should serve in the kingdom with hearty good will irrespective of "hire" to ourselves or others. The key to the second parable is in the principle, unequal diligence in the use of equal endowments unequally rewarded.*

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's teaching as to the kingdom of God, and its relation to human society.† Matt. v; vi, 10, 19-34; vii, 12; xiii, ix, 5-42; John vi, 15; Mark vii, 20-23; Luke x, 25-37; xvi; xvii, 20, 21; Matt. xix, 3-30; Mark x, 42-45; Matt. xxi, 43; xxii, 15-22; xxiv, 14; xxv, 31-46; xxvi, 52; John xviii, 36, 37; Matt. xxviii, 18-20.

2. The full and final New Testament ground of divorce. Edersheim II, 333; Farrar, 348-352; Bib. Dict., "Divorce."

3. Jericho in the Old Testament and in the New Testament. Edersheim II, 349; Geikie II, 385; Smith Hist. Geo. H. L., 266.

STUDY XXVI.—Sixth Day.

Read John xi, 55-xii, 11. Fix the point that the sinful woman of Luke vii, 36-50, Mary Magdalene, and Mary of Bethany are entirely distinct persons, according to the judgment of most recent scholars.‡ Also that in the view of such the slight differences between the several Gospels, as whether one blind man or two blind men at Jericho, whether Mary anointed the head or the feet of Christ, or both, are comparatively unimportant variations.

*The Parabolic Teaching of Christ, pp. 178-200, 215-225.

†Hast. Bib. Dict., Vol. II, pp. 619-622, 849-855.

‡Andrews, pp. 281-286; Hast. Bib. Dict., Vol. III, pp. 279-286.

Questions for Written Answers.

1. Give the four previous occasions of mention of Samaritans or a Samaritan.
2. Why does Luke twice set "a Samaritan" in very favorable light as compared with Jews?
3. Does Jesus in any sense exalt the celibate above the family ideal of life? Geikie II, 372; Farrar, 352.
4. What does the term "ruler," Luke xviii, 18, probably mean?
5. Why does Jesus say to the young ruler, Why callest thou me good? Edersheim II, 339-341.
6. Had he kept the commandments in letter or spirit, or both?
7. Is "needle's eye" to be taken literally, or does it mean a gateway, as some have taught?
8. What was the value in dollars of the ointment used by Mary? Edersheim II, 358.

STUDY XXVI.—Seventh Day.

Memorize Mark x, 28-30.

Carefully review the events and teachings of the Perean Ministry.

Personal Thought.

"The kingdom of God is within you."

Do I carry within my heart the principles and laws, the obedience and aims, of the kingdom of God? And is my constant prayer, "Thy kingdom come, thy will be done in me as it is in heaven?"

Read Psalm xix, 14.

PART VII.

THE PASSION WEEK.

TWENTY-SEVENTH WEEK.

SUNDAY—A DAY OF TRIUMPH.

STUDY XXVII.—First Day.

We have now reached a week in the life of Christ which, more than any other, is crowded with extraordinary events. A whole lesson will be devoted to the events of each of these days. This arrangement is strictly in harmony with the minutely-detailed history of this period given by the evangelists, which occupies one-third of the Gospels.

The Passion Week.

For some months Jesus had carefully avoided, so far as possible, arousing public excitement. His miracles had been performed quietly, and nearly always he had requested those who were cured to say nothing about it. But now, after calm deliberation, he determined to enter Jerusalem publicly, and openly announce his claim to the Messiahship. "And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. . . . And the disciples

Jesus Approaches the City.

went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

"Hitherto he had entered the Holy City on foot; this day, like David and the Judges of Israel, he would ride on an ass, the ancient symbol of Jewish royalty. Nor must we think of Western associations in connection with the subject. In the East the ass is in high esteem. Statelier, livelier, swifter than with us, it vies with the horse in favor. Among the Jews it was equally valued as a beast of burden, for work in the field or at the mill, and for riding. In contrast to the horse, which had been introduced by Solomon from Egypt, and was used especially for war, it was the emblem of peace. To the Jew it was peculiarly national, for had not Moses led his wife, seated on an ass, to Egypt; had not the Judges ridden on white asses; and was not the ass of Abraham, the friend of God, noted in Scripture? Every Jew, moreover, expected, from the words of one of the prophets, that the Messiah would enter Jerusalem poor, and riding on an ass. No act could be more perfectly in keeping with the conception of a King of Israel, and no words could express more plainly that that King proclaimed Himself the Messiah." (Geikie.)

**Pilgrims Go
Out to Meet
Him.**

John tells us that when the multitude heard that Jesus was coming again to Jerusalem, they took branches of palm-trees, and went forth to meet him. Many of these were doubtless Galilean pilgrims, who were proud to claim him as a prophet from their own district.

When they saw him, and the pilgrims that were with him, coming around the brow of the mountain, riding on

the colt of an ass, they shouted, "Hosanna!" The cry was taken up by the crowd which were immediately about Jesus, saying, "Hosanna: blessed is he that cometh in the name of the Lord, even the King of Israel." The road was quickly strewn with mats and branches, and with the garments of the excited throng. As he drew near to the Holy City, there arose before him a panorama of its destruction. He was upon the very soil where, a generation later, the Roman army would be encamped, besieging the Holy City, and laying waste its splendor. St. Luke declares that this scene so overcame the Son of God that he wept. His mother, and those nearest him, heard the lamentation he uttered, and saw his tears falling; but the great crowd swept on, shouting and singing, down into the valley and up again to the gate of Jerusalem. By this time every one was asking, "Who is this?" The Galileans, proud of their prophet, replied: "This is the prophet, Jesus, from Nazareth of Galilee." The day had soon passed, and Jesus, having accomplished his purpose, retired to Bethany for the night.

Glance over the material for the week, and plan your campaign.

STUDY XXVII.—Second Day.

Read Mark xi, 1-11. Verse 3, margin, "and straight-way he sendeth him back again," is probably to be taken as a part of Jesus message by the disciples, assuring the owner of the return of the colt.

STUDY XXVII.—Third Day.

Read John xii, 12-19. Verse 12, "on the morrow," namely, Sunday. Jesus had arrived at Bethany, it is supposed, on Friday or Saturday; and the "supper" (John xii, 2), at which he was anointed by Mary, was

probably the special festive meal of the Jewish Sabbath on Saturday. The triumphal entry followed on Sunday, which of course, was not then the sacred rest-day. Notice that John shows (vs. 13, 18) how it is that the multitude from Jerusalem meet Jesus, as now coming from Bethany, he approaches the city. Edersheim II, 357-366.

Suggestions for Map Work and References for the Harmony.

Make a local map, including Jerusalem and Bethany, and place on it the course of Jesus to the city, according to the indications given in Fourth Day below, and his return to Bethany.

HARMONY.—PART VII. The Passion Week. From the Final Arrival at Jerusalem until the Resurrection. STUDY XXVII. Sunday—A Day of Triumph. Matt. xxi, 1-11; Mark xi, 1-11; Luke xix, 29-44; John xii, 12-19.

STUDY XXVII.—Fourth Day.

Read Luke xix, 29-44. The allusions of Luke correspond exactly to the features of the southernmost of the three roads from Bethany to Jerusalem, which mark on your map if you have access to a map showing it. Verse 37 indicates the point where one catches the first sight of the city, but not of the temple; v. 41, the point on the southern shoulder of the Mount of Olives where the road bends sharply to the north and west, giving a commanding view of Jerusalem with the temple area in the foreground. Andrews, 433, 434.

General References.

Edersheim II, 361-373; Geikie II, 370-377; Stalker, 115-117; Andrews, 421-436; Farrar, 374-380; Rhees, sec. 179.

STUDY XXVII.—Fifth Day.

Read continuously Mark i, 1—iii, 6. The brief Gospel material for this and the next Study permits us to make a *rapid review* of Christ's life from his baptism to the Passion Week in six sections of the swift-moving

Gospel of Mark. Even the longest section, 102 verses, a week hence, takes but ten minutes of continuous reading. The sections which are here assigned are adjusted to the Parts in the Outline as given on pages 15-20, this one covering Parts II and III. Notice in this passage the many persons with whom Jesus comes in contact, and make a list of at least ten of them in the Harmony. Also put down how much of Mark belongs in Part II, and how much in Part III, and enter these divisions, with their titles, at the proper places in the margin of the Testament from which you read.

Topics For Personal Investigation and for Assignment in Class-work.

1. Christ's conception of the church, and of religion, prayer, and worship. Luke ii, 49; John ii, 14-16; iv, 21-24; Matt. vi, 1-18; xvi, 18, 19; xviii, 10-22; John x, 1, 7-9, 16; Luke xviii, 9-14; xxii, 17-20; Matt. xxvi, 30; John xiii, 34, 35; xiv; xv, 1-8; xvi, 23, 24; xvii; xx, 19-29; xxi, 15-17; Matt. xxviii, 18-20; Acts i, 4, 5, 8; Luke xxiv, 50-53.
2. Triumphal entry of kings.
3. Bethany, Bethphage, and the Mount of Olives. Bib. Dict.; Oxford Bible; Andrews, 429.

STUDY XXVII.—Sixth Day.

Read continuously Mark iii, 7—iv, 34. The passage opens Part IV, and extends to the close of the day of parables. Enter in your Testament, in the margin of Mark iii, 7, Part IV, Second Period of the Galilean Ministry. Note again some of the persons with whom Jesus comes in contact.

Questions for Written Answers.

1. What were the beasts of burden in Palestine?
2. Why did Jesus make the triumphal entry? Edersheim II, 363; Rhees, sec. 179.
3. Where is a prophecy found of this event?
4. What foreseen event in later history added to Jesus' grief at sight of the city? Edersheim II, 369, 370.

STUDY XXVII.—Seventh Day.

Memorize John xii, 19.

See that you have a complete possession of the eight parts of the life of Christ—as, Part I, The Thirty Years of Private Life; Part II, Opening Events of Christ's Ministry; Part III, Early Judean and Galilean Ministry—so that you can give them rapidly from memory; and also see that you have a clear idea of the period that each one covers.

Personal Thought.

“And when he drew nigh, he saw the city and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace: but now they are hid from thine eyes.”

Do I share the grief of Jesus over the unspiritual state of men? and am I deeply concerned for the religious wellbeing of some city or community?

Read Rom. ix, 1-3.

PART VII.—TWENTY-EIGHTH WEEK.

MONDAY—A DAY OF AUTHORITY.

STUDY XXVIII.—First Day.

“From the city to the village it seems to be but a **Bethany** short journey; in point of mileage, indeed, it was nothing but an easy walk. From the city into Bethany—how far is that? Do not tell me the distance in miles—statute or geographical—such journeys have not to be measured by arithmetical instruments. From the city to Bethany was from a battlefield to a home—how far is that? From the city to Bethany, a journey from tumult and riot and murder to love and rest and tender ministry. Who can lay a line upon that diameter, and announce its length in miles? None. The house at Bethany was not grand, but the home was lined with the gold of love. It was a church in the rocks, it was a sweet sanctuary, just out of the great highroad of life’s business and sacrifice. Can you retire to such a nest? Happy is your lot! He who can find a Bethany, a home, a rest-place, a Sabbath in the midst of the week, can bear his burdens with equanimity and grace and hope.” (Parker.)

It was from such a home that Jesus started back to the city early Monday morning, that he might avoid the tumult and display of the day before. By the roadside

Curses the Fig-tree. he saw a solitary fig-tree in leaf. This was a sure sign of fruit, unless the tree be barren, for the fruit always sets upon the fig-tree in Palestine before the leaves appear.

But going to it, "he found nothing but leaves." He, therefore, cursed the fig-tree, saying unto it, "Let there be no fruit from thee henceforward forever. And immediately the fig-tree withered away." This fig-tree vaunted itself by putting forth of leaves, challenging the passer-by to come and find at least green fruit.* When the Lord drew near, it proved to be without fruit.

Some have regarded this as a harsh judgment, scarcely to be expected from a wise Creator, against a tree incapable of good or evil. Christ's other miracles were those of mercy—opening blind eyes, unstopping deaf ears, curing the lame, and raising the dead; this was his only miracle of judgment, and this pronounced against a tree, without feeling, that it might become a symbol, and impress the disciples as an acted parable. The sin of Israel was not so much that it had no fruit, but that, having none, it boasted so much.

Second Cleansing of the Temple. Upon arrival at the city, Jesus once more entered the temple. About two years before this he had cleansed the outer court of the house of God, but gradually the love of gain had restored the profaning traffic. It was doubly offensive to him after the zealous deed of his earlier ministry; and he "cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers."

* Edersheim, Vol. II, pp. 374-376; Hast. Bib. Dict., art. "Figs."

Soon the temple courts were thronged by the multitude, curious to know what this Galilean would do next. In the midst of the excitement, children shout, "Hosanna to the Son of David." When the chief priests and scribes heard this cry, they said unto Jesus, "Hearest thou what these are saying?" And Jesus said unto them, "Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And he left them, and went forth out of the city to Bethany, and lodged there."

**Children
Shout
Hosanna.**

Now, as your work is drawing to a close, is the time for unsparing toil. To have anything like a clear view of the life of Christ, as a whole, is worth a large amount of sacrifice.

STUDY XXVIII.—Second Day.

Read Mark xi, 12-18; Luke xix, 47, 48; Matt. xxi, 14-17. Observe that when the temple was cleansed, Jesus there healed the blind and the lame, and taught the multitude, till the hearts of the children overflowed with praise. What lesson has this for us?

STUDY XXVIII.—Third Day.

Read continuously Mark iv, 35—vi, 13. This is the middle portion of Part IV. The period began with the choice of the twelve to be with Christ for training. Now, at the close of our passage, they are going forth two by two, independently, to preach and work. Add further to your list of persons whom Mark records Jesus to have met.

Suggestions for Map Work and References for the Harmony.

Trace on your map Jesus' possible way from Bethany to the temple, and return by the road passing north of Olivet.

HARMONY.—STUDY XXVIII. Monday—A Day of Authority. Matt. xxi, 12-19; Mark xi, 12-19; Luke xix, 45-48.

STUDY XXVIII.—Fourth Day.

Read continuously Mark vi, 14—vii, 23. This passage concludes Mark's record of Part IV, Second Period of the Galilean Ministry. Note that he treats this period more fully than any other, perhaps because it embraces the sphere of Jesus' widest activities and mighty deeds. For Mark's is the Gospel of action; it is realistic, and "manifests Jesus as he was in daily actual life, living and working among men in the fullness of his energy, in the awe-inspiring grandeur of his human personality as a man, who was also the incarnate and wonder-working Son of God." (Farrar.)

General References.

Edersheim II, 374-379; Geikie II, 380; Stalker, 117; Andrews, 436-438; Farrar, 379-381; Rhees, sec. 181.

STUDY XXVIII.—Fifth Day.

Read continuously Mark vii, 24—ix, 50. This is the longest section in our rapid review reading of Mark, and it traverses the whole of Part V, Third Period of the Galilean Ministry, which enter in the margin of your Testament opposite vii, 24, and insert in your Harmony list the new characters with whom Jesus comes in contact.

Topics for Personal Investigation and for Assignment in Class-work.

1. The originality and independence of Jesus relative to the ideas and standards of his time. Luke ii, 46, 47; John iii, 3-13; iv, 27; Matt. ix, 11, 14-17; v, 21; vi, 1-18; vii, 28; xiii, 17, 52; John vi, 60, 66; Mark vii, 14-23; Luke x, 29-37; xv, 2; xviii, 14; Matt. xix, 9; Mark x, 13-16, 23-26, 42, 43; xi, 15-19, 27-33; Matt. xxii, 29-33; Acts i, 6-8.

2. A brief history of the temple buildings from Solomon to date. Bib. Dict.; Oxford Bible.

3. Mark on the ground-plan of this temple the probable location of the traffickers. See Study V, Fifth Day, Topic 2.

STUDY XXVIII.—Sixth Day.

Read continuously Mark x and xiv, 3-9. Mark here puts into a little more than one chapter all that he gives of Part VI, for which Luke takes about ten chapters. Enter in the margin of x, 1, Part VI, The Perean Ministry, and fill out the list of persons with whom Jesus comes in contact.

Questions for Written Answers.

1. In what home did Jesus probably abide during Passion Week?

2. Did Jesus ever modify any expression of opinion or judgment?

3. Is there record of any earlier cases of healing by Christ in the temple?

4. To which is a church building to-day to be compared, to the Jewish temple or to a synagogue?

5. Are places of worship now to be kept sacred? If so, on what ground?

6. What is it to keep a church sacred to the service of God?

STUDY XXVIII.—Seventh Day.

Memorize Matt. xxi, 15, 16.

Review your entire list of those with whom Jesus came in contact as given by Mark up to date, and consider the effect upon each.

Personal Thought.

“My house shall be called a house of prayer.”

Does prayer, worship, and communion with God define the really vital and consciously delightful and dominant factor in my association with the place I call the house of God?

Read 1 Chron. xvi, 29–36.

PART VII.—TWENTY-NINTH WEEK.

TUESDAY—A DAY OF CONFLICT.

STUDY XXIX.—First Day.

Dr. Edersheim says concerning this day: "The record of this day is so crowded, the actors introduced on the scene are so many, the occurrences so varied, and the transition so rapid, that it is even more than usually difficult to arrange all in chronological order. Nor need we wonder at this, when we remember that this was, so to speak, Christ's last working-day—the last, of his public mission to Israel; the last day in the temple; the last, of teaching and warning to the Pharisees and Sadducees; the last, of his call to national repentance."

**Christ's Last
Working-day.**

On Monday the Jews stood in awe of Jesus, and no one attempted to lay hands on him or to dispute his authority. Tuesday morning the leaders were so maddened that all day long his authority was challenged. "And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? Or who is he that gave thee this authority? And he answered and said unto them, I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves saying, If we shall say, From heaven; he will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things." Their ques-

**His Authority
Challenged.**

tions eliciting no satisfactory answer, the Pharisees retired to the council chamber to devise plans by which to entrap him. "Then went the Pharisees, and took council how they might ensnare him in his talk."

**His Three
Parables.**

Jesus continued speaking, and delivered three parables of warning. The first was the parable of Two Sons, the second the parable of the Wicked Husbandmen, the third the parable of the Wedding of the King's Son. All these parables were directed against the authorities of the Jewish Church and so enraged them that they openly attempted his arrest and destruction, but did not succeed because most of the multitude about him were his friends and hindered them in so doing.

**Result of
the Council.**

The deliberations in the council resulted in the return of the authorities with questions which they presented to Jesus with a hope that they might ensnare him by involving him with the government, or by proving him ignorant upon some point of law or religion. Since the sentence of death could, at this time, be pronounced only by the Roman government, this was a very shrewd device on the part of the Jews; for if the Roman government found reason to proceed against Jesus, it would shift the responsibility from them, and make his overthrow easy.

**Herodians
Silenced.**

The first to come were the Herodians, who were Jewish royalists, who affected great loyalty to the government. They ask, "Is it lawful to give tribute unto Cæsar, or not?" their purpose being to bring him into collision with the civil authorities. Jesus replied, saying, "Bring me a penny, that I may see it," and when they had done so he asked, "Whose is this image and superscription?" and they said unto him, "Cæsar's." And Jesus said unto them, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

The Herodians silenced, the Sadducees asked a question about the resurrection, intending to provoke a laugh at Christ's expense. They did not believe in the immor-

talities of the soul or the resurrection, therefore they now attempted to ridicule the doctrine. Jesus, knowing their motive, wisely replied, "When they shall rise from the dead, they neither marry nor are given in marriage; but are as angels in heaven."

**Sadducees
Put to
Shame.**

When the Pharisees heard that he had put to silence the Sadducees, they gathered themselves together to put forth a scribe to ask, "Master, which is the great commandment in the law?" And he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets."

**Scribe
Answered.**

Jesus ended this conflict with the scribes, Pharisees, and Sadducees, by uttering one of the most scathing denunciations possible, which is recorded in Matt. xxiii.

**Conflict
Ended.**

The Bible student should be on the lookout for occasions when he can give a certain amount of consecutive time to his study. Certain results can only be achieved by occasional seasons of prolonged application.

STUDY XXIX.—Second Day.

Read Mark xi, 20-33. Note that Christ's withering of the fruitless fig-tree, his only miracle of judgment, is fully justified by the profound impression produced on the disciples, enforcing the lesson they needed now to learn, that the Jewish state could not stand across the path of the kingdom of God. Its mountain-like opposition must give way, and all things conform to the power

of God, responsive to faith and prayer. There was a deep reason in the answer of Christ to the challenge of his authority. The authority of the truth and of God's call and inspiration, each represented in John, has ever been a vital factor in the growth of Christ's true work among men.

STUDY XXIX.—Third Day.

Read Matt. xxi, 28—xxii, 14. We are now to see with what absolute fearless and unsparing fidelity Christ is to honor the principle of the truth as an authority, before which the traditional privileges, dignities, and professions of men become nothing. Meditate on the statements of xxi, 31, 32, 43; xxii, 7.

Suggestions for Map Work and References for the Harmony.

Mark the course of Christ on your map from Bethany to Jerusalem and return, by the middle path, to the western slope of the Mount of Olives, where he gave the discourse which will be considered in the next study.

HARMONY.—STUDY XXIX.—Tuesday—A Day of Conflict. Matt. xxi, 20—xxv, 46; Mark xi, 20—xiii, 37; Luke xx, 1—xxi, 38; John xii, 20—50.

STUDY XXIX.—Fourth Day.

Read Mark xii, 13—37. Recognize that we have recorded here the most remarkable demonstration of the ability of Christ infallibly to answer every question and to confound the wisdom of men. See Matt. xxii, 46.

General References.

Edersheim II, 375—377, 380—430; Geikie II, 380—414; Stalker, 117, 118, 121, 122; Andrews, 438—445; Farrar, 393—408; Rhees, secs. 182—186.

STUDY XXIX.—Fifth Day.

Read Matt. xxiii. In this chapter we see that the Prince of Peace hath a sword. Our thought is led to the symbolism of Rev. i, 16, "Out of his mouth proceedeth a sharp two-edged sword." There are times when the blade of truth must smite sin and pierce to the heart of iniquity. What strength of manhood and majestic heroism clothe Christ in the utterances of this chapter, such as have glorified the greatest prophets and reformers! Yet what balance, to hold the position of vs. 2, 3, till the time arrives when the leaders of the new kingdom shall be prepared to replace these of the older order!

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ as a preacher and controversialist. John ii, 18-20; Luke iv, 16-30; Matt. iv, 16, 23-25; Mark i, 38, 39; ii, 6-11, 18-22; John v; Matt. v-vii; Mark iii, 22-27; iv, 33, 34; Matt. xv, 1-14; xvi, 1-4; John viii, 31-59; Luke x, 25-37; John x, 24-38; Luke xx, 1-8; Matt. xxii, 15-45; xxiii-xxv.

2. How Rabbis were authorized to teach and ordained.

3. Herodians. Bib. Dict.; Oxford Bible; Rhees, 14; Edersheim II, 384.

4. What did Jesus mean when he said, "Call no man your father on the earth?" (Matt. xxiii, 9.)

STUDY XXIX.—Sixth Day.

Read Mark xii, 41-44; John xii, 20-50. Note that once more the deed of a woman is immortalized by the words of Christ, much as was Mary's act of anointing. See also the beautiful and timely significance of the coming of these Greek inquirers, perhaps the token from the West at the close of Christ's life answering to that from the East at the beginning in the visit of the Magi, of his future universal dominion over men's hearts. No wonder it caused the fundamental note of sacrifice and conse-

quent glory to sound in Jesus' nature, and called forth the third attestation by the Father in audible words of the perfect approval of the Son.

Questions for Written Answers.

1. When Christ entered the temple Tuesday morning of Passion Week, who met him, and with what demand?
2. What parables did he deliver that morning?
3. What questions were put to him?
4. What counter questions did he propose?
5. Give a list of the vices for which Jesus denounced the Pharisees. Edersheim II, 411-414; Geikie II, 427-429; Farrar, 400.
6. Do such vices exist to-day?

STUDY XXIX.—Seventh Day.

Memorize John xii, 24, 32.

Give your chapter-name to John xii, and write it in the Harmony.

Personal Thought.

“Behold I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready. . . . But they made light of it, and went their ways, one to his own farm, another to his merchandise.”

Does Christ really have the pre-eminence in my life; is he really Master and Lord; is my first thought in the morning about him; or do I give the things of the world the right of way?

Have I heeded his invitation?

Read Heb. ii, 1-3.

PART VII.—THIRTIETH WEEK.

WEDNESDAY—A DAY OF RETIREMENT.

STUDY XXX.—First Day.

Jesus had left the temple courts toward the close of Tuesday, and gone out to the Mount of Olives to spend some time with his disciples in quiet, where he might teach them concerning things to come. As the disciples sat there, with their faces turned toward Jerusalem, their thoughts reverted to the words of doom which he had so recently pronounced upon the city. They could not understand how this temple, so strong and magnificent, could be destroyed. Josephus declares that the white stones of which it was built were of great size, from thirty-seven to forty feet long, twelve feet thick, and eighteen feet broad. Who could destroy this massive structure? Sitting now on the Mount of Olives, at the close of day, the disciples came privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars: see that ye be not troubled, for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall

**Discourse on
the Mt. of
Olives.**

deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of many shall wax cold. But he that endureth to the end, the same shall be saved. And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

Jesus Returns to Bethany.

Having ended his public teaching in Jerusalem, and given these far-reaching instructions to the disciples on the Mount of Olives, Jesus retired for a day of quiet at Bethany. There is no record given of what happened. Were its hours spent in the house of Mary and Martha and Lazarus, or were they passed in some secluded spot, alone? Who can tell? Doubtless they were marked by much meditation and prayer. His day of conflict with the scribes and Pharisees and Sadducees must have well-nigh exhausted him.

The outline of his discourses which are recorded show their vast scope and many-sided argument, yet doubtless only small portions of his addresses that day are reported. During every hour of the day his mental acumen must have been taxed to its utmost. He stood as one man against the world. That he was completely victorious is strongly evident. The craft of his enemies had altogether failed. Instead of outwitting him, his logic silenced them, and "no one was able to answer him a word." Exhausted by these stirring scenes, Jesus now retired for a season of quiet. Then there was before him the terrible ordeal of Gethsemane, and his trial before the Sanhedrin and before the Roman authorities.

"The day . . . would be one of rest, a Sabbath to his soul before its great agony. He would refresh himself, gather himself up for the terrible conflict before him. And he did so as the Lamb of God, meekly submitting himself to the will and hand of his Father, and so fulfilling all types, from that of Isaac's sacrifice on

Mount Moriah to the Paschal Lamb in the temple; and bringing the reality of all prophecy, from that of the woman's seed that would crush the serpent's head to that of the kingdom of God in its fullness, when its golden gates would be flung open to all men, and heaven's own light flow out to them as they sought its way of peace." (Edersheim.)

In connection with this lesson study the predictions of Christ concerning the end of the world—not so much as a series of detailed prophecies whose literal fulfillment is to be looked for, but rather as pictures which are to be looked at as a whole, and which are designed to have a certain effect on the mind, and to beget in us a certain moral attitude. What this attitude is, is the real, practical subject of inquiry.

STUDY XXX.—Second Day.

Read Mark xiii, 1-4; Matt. xxiv, 1-3. Jesus, by his triumphal entry, his cleansing of the temple, miracles of healing, parables, and unanswerable question therein, has for the third time borne full witness before the leaders of Israel to his Messianic character, and has been finally rejected. As he now retires from the temple, predicting its future total destruction, it is with the consciousness that his public ministry has closed. What a change, then, as we pass to the scene of the discourse on the Mount of Olives! Delivered, as we believe it was, just after sunset,* it was in the new day, according to Jewish division of time. For these reasons we treat it in this week's Study, though leaving the Gospel accounts of it in the material for Tuesday.

*Andrews, p. 448.

STUDY XXX.—Third Day.

Read Matt. xxiv, 4-31. It is regarded that Jesus considers the question respecting the end of the world first, in vs. 4-14, not by telling when the end will be, but by declaring that six antecedents will first take place: 1. Appearance of false Christs. 2. Wars, rumors of wars, etc. 3. Physical commotions, emblematic of the foregoing. 4. Persecutions. 5. Sifting of the Church. 6. Evangelization of the world. Next, respecting the destruction of Jerusalem (vs. 15-28) he discloses a picture of unparalleled distresses (a million Jews perished, and ninety-seven thousand went into captivity). Then he brings his final coming into perspective with this picture in vs. 29-31; the word "immediately" (v. 29) seeming to exclude all interval; but his words in Luke xxi, 24, allow for this long period in the expression, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Bruce, "The Training of the Twelve," 333-339.

Suggestions for Map Work and References for the Harmony.

Locate on your map the position of Jesus and the disciples during this discourse, on the western slope of the Mount of Olives, and then mark the remaining course back to Bethany by the middle path over the crest.

HARMONY.—STUDY XXX. Wednesday—A Day of Retirement. Matt. xxvi, 1-5, 14-16; Mark xiv, 1, 2, 10, 11; Luke xxii, 1-6.

STUDY XXX.—Fourth Day.

Read Matt. xxiv, 32-51. Jesus now shows, perhaps by the tender buds of a fig-tree under which they sat, that the sure signs of the summer and the distant harvest of fruit were at hand. So that generation (v. 24) would see as accomplished facts the incipient stages of all those elements whose distant consummation would form the end. "But of that day and hour" (v. 36) not even he

had knowledge, "but the Father only." It will come suddenly and unexpectedly, therefore, watch and be ready.

General References.

Edersheim II, 431-478; Geikie II, 413-480, 432-434; Stalker, 118-124; Andrews, 445-450; Farrar, 408-423; Rhees, sec. 188.

STUDY XXX.—Fifth Day.

Read Matt. xxv. Note that the parable of the Ten Virgins (vs. 1-13) still further enforces the great practical lesson of a personal possession of grace and watchfulness. The parable of the Talents (vs. 14-30), as distinguished from that of the Pounds (see Study XXVI, Fifth Day), has as its key-principle, equal diligence in the use of unequal endowments equally rewarded.* The great discourse closes (vs. 31-46), with a sublime sketch of Christ on the judgment-seat, and his everlasting awards according as men have ministered to or neglected him in the person of his needy brethren.

Topics for Personal Investigation and for Assignment in Class-work.

1. The attitude of Jesus toward those who were hostile to him. John iii, 17-19; Mark iii, 5, 28-30; Matt. xvi, 1-4; xxi, 28-46; xxii, 1-14; xxiii; John xiii, 26, 27; Matt. xxvi, 50; John xviii, 6; Luke xxii, 66-71; Matt. xxvii, 12-14; Luke xxiii, 34.
2. The quiet hours in Jesus' life.
3. The destruction of Jerusalem. (Bib. Dict., "Jerusalem.")

STUDY XXX.—Sixth Day.

Read Matt. xxv, 1-5, 14-16; Luke xxii, 3-6. Over against the brightness of Jesus' revelations to his friends and communion with his Father, is now placed the blackness of the plottings of his foes, and the commerce with them of Judas, the betrayer.

* Bruce, "The Parabolic Teaching of Christ," pp. 200-215.

Questions for Written Answers.

1. What constituted the dividing point between Jewish days? Oxford Bible, "Time."
2. Can the date of the end of the world or the final coming of Christ be calculated from Bible predictions?
3. Make as complete a list as you can, in the Harmony, of the miracles of Christ, seeking to arrange them in chronological order.
4. Make a list of the parables of Christ, as far as you can under the heads: 1. Theoretic Parables; 2. Parables of Grace; 3. Parables of Judgment. (See Study XIII, Seventh Day.)

STUDY XXX.—Seventh Day.

Memorize Matt. xxv, 34-40.

Personal Thought.

"And Judas Iscariot, one of the twelve, went unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad and promised to give him money." In what way may a Christian to-day betray Christ?

Would anything induce me to betray my Lord?

Read Heb. vi, 3-6.

PART VII.—THIRTY-FIRST WEEK.

THURSDAY—THE LAST DAY WITH THE DISCIPLES.

STUDY XXXI.—First Day.

“Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the passover.” Peter and John had followed the directions of the Master, and by evening all was in readiness to receive him and the other disciples. It is not known at whose home the supper was celebrated. Some have thought that it was at the home of John Mark, others that Joseph of Arimathea had extended the courtesy. Wherever it may have been, it was a “large upper room,” and not the court or “hostlery” which would seem to be indicated by the term used in Jesus’ request. It was also “furnished and ready” for their coming, probably the work of some generous friend.

**The Paschal
Supper.**

Resting on pillows around a low table, each leaned on his left arm. First there was handed to Jesus a cup of wine*—one-fourth wine and three-fourths water, as was the custom—“and when he had given thanks, he said, Take this, and divide it among yourselves.” Just here, there seems to have arisen a contention among them as to which of them should be greatest. Jesus said, “He that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.” After passing the wine, the next point of the ceremony was for the

*Andrews, p. 492; *Hast. Bib. Dict.*, Vol. III, p. 691.

head of the company to arise and wash hands. In this case the washing of the disciples' feet was undoubtedly coupled with this act to teach them that in the new kingdom true greatness was in service. Returning to his place at the table, Jesus said, "He that eateth my bread lifted up his heel against me," referring to Judas who should betray him. A little later Jesus handed around "a sop" which consisted of the flesh of the paschal lamb, a piece of unleavened bread, and bitter herbs. He first gave it to Judas, who asks, "Is it I?" "Jesus therefore saith unto him, That thou doest, do quickly." Judas arose hastily and left the room that he might complete the arrangements for the betrayal of his Master.

**Farewell
Discourses.**

When therefore he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him." With these words by way of introduction he began to deliver his most familiar and touching discourses, recorded in John xiii, 31—xvi, 33. The language in the Greek is especially kind and affectionate. Certain words which were used only by the parent in the home are here introduced. "Little children, yet a little while am I with you. . . . As I said unto the Jews, Whither I go, ye can not come; so now I say unto you. A new commandment I give unto you, that ye love one another, even as I have loved you. . . . Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go thou canst not follow me now; but thou shalt follow afterwards. Peter saith, . . . Lord, . . . I will lay down my life for thee. Jesus answereth, . . . Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice." Soon followed those wonderful words recorded in the fourteenth, fifteenth, and sixteenth chapters of John. Jesus closed with that remarkable intercessory prayer, John xvii, in which he prays first for himself, then for the disciples, then for all who shall believe on him in future years, even for us.

The most solemn part of the evening's exercises was

the institution of the new sacrament of the Lord's Supper. It was at the close of the Paschal supper that Jesus introduced this new institution which should forever supplant the Passover supper. "And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to his disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

**The Lord's
Supper
Instituted.**

"And when they had sung a hymn, they went out unto the Mount of Olives. And they come unto a place which was named Gethsemane." Leaving most of the disciples in the open part of the garden, he takes Peter, James, and John and goes a few paces ahead. Here the Son of man pours out his soul to God. And although well-nigh overwhelmed, he gains a complete victory and prays, "Oh my Father, if this can not pass away, except I drink it, thy will be done." Returning to his disciples, he went forth to meet those who came to arrest him.

Gethsemane.

With regard to all eucharistic controversy, we may wish, with Hooker, "that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how." "There have been those who, because they enjoyed not, disputed, and others who disputed not because they enjoyed."

STUDY XXXI.—Second Day.

Read Luke xxii, 7-18, 24-30; Matt. xxvi, 21-29. Notice, in Mark xiv, 14, the expression, "My guest chamber," which indicates that Jesus would have the

room strictly to himself and his disciples. It was very probably in the house of the father of Mark, where also may have been the principal meeting-place after Christ's resurrection. See Acts xii, 12. He also kept the place from the knowledge of Judas, who, it is supposed, went to Jerusalem the day before to purchase the paschal lamb, and used the occasion to confer with Christ's enemies. Edersheim II, 481-486.

STUDY XXXI.—Third Day.

Read John xiii. Recognize the steps in the passages of yesterday and to-day: the approach to the Passover meal, the strife for precedence, Jesus' example of humble service in the feet-washing, his designation of the traitor, Judas' withdrawal, the institution of the sacrament of the Lord's Supper, and the beginning of the Master's farewell words.

Suggestions for Map Work and References for the Harmony.

Mark on the map the last journey of Jesus from Bethany to Jerusalem, at least before his Passion, by the southern road, used at the triumphal entry, but turning westward at the Kidron valley, perhaps through the water-gate, and toward Mt. Zion, to the "upper room," and thence to Gethsemane.

HARMONY.—STUDY XXXI.—Thursday—The Last Day with the Disciples. Matt. xxvi, 17-46; Mark xiv, 12-42; Luke xxii, 7-46; John xiii, 1-xviii, 1.

STUDY XXXI.—Fourth Day.

Read John xiv. Note that in the earlier part of this discourse there are four questions: (1) By Peter, xiii, 36-38, "Whither goest thou?" (2) by Thomas, vs. 5-7, "How can we know the way?" (3) by Philip, vs. 8-14, "Show us the Father;" (4) by Judas, not Iscariot, vs. 22-24, "How canst thou appear to us and not to the world?" Jesus also presents four other great points of strength and comfort: (1) His new commandment, Love one another in my absence, xiii, 34, 35; (2) Have faith in God and in me; though away, I still regard you, and

will come for you, vs. 1-4; (3) Even while away, I will be with you through the Holy Spirit, vs. 19-21, 26; (4) I leave with you and give unto you my peace, v. 27. Bruce, "The Training of the Twelve," chap. xxiv; Godet on John.

General References.

Edersheim II, 479-541; Geikie II, 434-479; Stalker, 124-126; Andrews, 450-503; Farrar, 423-449; Rhees, secs. 189-195; Sanday (Hast. Bib. Dict.) II, 636-638.

STUDY XXXI.—Fifth Day.

Read John xv. Deeply consider that the great topic of this chapter is "Fruit." Notice how Jesus makes it indispensable in his disciples, v. 2; declares its conditions, vs. 3-7; and seeks to call it forth by a sevenfold motive: the Father's glory, Christ's honor, v. 8; their abiding in Christ's love, v. 10; Christ's joy in them, their joy fulfilled, v. 11; the privilege of friendship with Christ, vs. 14, 15; and gratitude for his choice of them, v. 16. The new commandment is also twice repeated, vs. 12, 17; their tribulations pointed out, but also the Comforter to sustain them in being his witnesses, vs. 18-25, and these last two ideas are carried into the next chapter. "The Training of the Twelve," chap. xxv.

Topics for Personal Investigation and for Assignment in Class-work.

1. The perfect character of Jesus. Luke ii, 40, 52; Matt. iii, 15; iv, 1-11; John iii, 13; iv, 42; Luke v, 3-11; Matt. xii, 17-20; v, 17; John vi, 33; Matt. xvi, 15-23; xvii, 1-8, 24-27; John viii, 46; Luke xxii, 27; John xiii, 12-15; xiv, 30; xvii, 19; Matt. xxvi, 42; Luke xxiii, 34; John xix, 26, 27, 30.

2. What is the true significance of the Lord's Supper? Sanday (Hast. Bib. Dict.) II, 636-638; Plummer (Hast. Bib. Dict.), art. "Lord's Supper;" Edersheim II, 509-512; Geikie II, 474, 475.

3. Why was the coming of the Holy Spirit dependent on Jesus' going away? American Comm. (Hovey) on John xvi, 7; also Wescott.

4. Do you conceive that the feet washing was a mere cere-

mony enacted to teach a lesson, or a needful service performed because the rest were none of them willing to undertake it? (Marcus Dods—Expositor's Bible on John xiii.)

5. "A new commandment." (John xiii, 34.) In what sense was it a new commandment?

STUDY XXXI.—Sixth Day.

Read John xvi. These most intimate farewell disclosures of Jesus to his disciples are brought to a close in this chapter by utterances the central thought of which may be regarded as power to come from the Holy Spirit (vs. 8-15) and from prayer to the Father in Christ's name (vs. 23, 24).

Questions for Written Answers.

1. When did the Paschal supper originate?
2. What was its meaning? Edersheim, see index; Bib. Dict., "Passover."
3. Why was unleavened bread used?
4. Did Judas Iscariot partake of the Lord's Supper? Andrews, 491-493; also commentaries and Bib. Dict.
5. In what sense is the word "sanctify" used in John xvii, 17?
6. In John xvii, 11, 22, is Jesus praying that there may be a single Church organization?

STUDY XXXI.—Seventh Day.

Memorize John xiv, 1-6, 12.

Read thoughtfully, reverently, and with deep meditation John xvii; Matt. xxvi, 30, 36-46.

Determine your chapter names for John xiii-xvii, and write them in the Harmony.

Personal Thought.

"Ye did not choose me, but I chose you, and appointed you, that ye should bear fruit, and that your fruit should abide."

Is it the normal thing for the Christian life to bear fruit? Of what sort is the fruit? Is it good works merely? What is the condition of fruit bearing? Does my life bring forth the fruit of the Spirit?

Gal. v, 22-26.

PART VII.—THIRTY-SECOND WEEK.

FRIDAY—THE DAY OF SUFFERING.

STUDY XXXII.—First Day.

The agony in the garden had been followed by the arrest of Jesus, and his return to the city of Jerusalem.

The trial began early in the morning, just after mid-night. Jesus was first taken before Annas, who was the real Jewish high priest for that year, but not acting. "So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, which was high priest that year." No account is given of what happened at the house of Annas. The disciples seem to have been so overcome by fear that they absented themselves, and perhaps none of them ever knew what sort of a trial Jesus was subjected to before this ex-high priest. From Annas, he was taken before Caiaphas, who was the high priest set up by the Roman government.

**The Trial
of Jesus.**

The trial before Caiaphas was a sham and a mockery. From the first the court sought to condemn the prisoner. No effort was made to ascertain the truth. Untrustworthy and hostile witnesses were set up. If Jesus was not guilty of breaking some civil law, he could not be held for breaking any moral law. If they could prove him to be a Sabbath-breaker, which they were unable to do, this offense would not be punishable by death. They were compelled to invent a pretext before arraigning him, and to conduct a mock trial if he were condemned. The one charge on which chief stress was placed was that of blasphemy, as they called it. They believed he would

openly claim Messiahship, and this, they said, is blasphemy. So "the high priest stood up in the midst, and asked Jesus, saying, . . . Art thou the Christ, the Son of the Blessed? And Jesus said, I am. . . . And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death."

From Caiaphas, Jesus was taken before the Sanhedrin, which was the ecclesiastical court of the Jewish Church. "And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council." The Jewish council not having power to execute the death penalty, Jesus was now taken before Pilate, the Roman governor of Judea. "And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and saying that he himself is Christ a king." Pilate, finding no fault in him, and learning that he was a Galilean, turned him over to Herod, governor of Galilee, who was in the city at this time. Herod sent him back to Pilate, who, at last, though regarding Jesus as innocent, on threat of accusation to Cæsar by the Jewish leaders, delivered him to be crucified.

**The
Crucifixion.**

"They took Jesus, therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. . . . The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore, one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They

parted my garments among them, and upon my vesture did they cast lots." At about three o'clock in the afternoon of that awful day the end was at hand. The long silence was broken by a cry, "My God, my God, why hast thou forsaken me?" Presently Christ uttered the final words, "Father, into thy hands I commend my spirit."

"And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, . . . bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation . . . they laid Jesus."

**The
Burial.**

Those in whom Christ abides will hush themselves into awe in the presence of these memories.

STUDY XXXII.—Second Day.

Read John xviii, 1-24. It is thought by nearly all scholars that the preliminary examination of Jesus before the high priest (vs. 13-23) was before Caiaphas, and that verse 24 means that Annas had previously sent Jesus bound to Caiaphas.* Mark the manly dignity and force with which Christ states the consistent principles and method of his ministry, and the sound, practical equity of his demand that the appeal be made to those who have heard him (vs. 20, 21).

*Andrews, pp. 506-509.

STUDY XXXII.—Third Day.

Read Matt. xxvi, 57-66; Luke xxii, 63-71. It should be specially noted that while Jesus throughout his trial maintained silence, in the face of illegal and futile attempts to incriminate him through baseless and perverted charges and false witnesses, there was a calm, direct answer from himself, given with absolute disregard of consequences, when a question, even bearing the form of constituted authority, was put to him respecting his character and nature. So here, when the high priest puts him under oath, and asks whether he is the Messiah, Jesus' immediate answer is, "I am." See Matt. xxvi, 63, 64; Mark xiv, 61, 62; Luke xxii, 70—all pertaining to the same event, in the view of most writers. How high and clear show the courage and splendor of soul of Christ in this point!

Suggestions for Map Work and References for the Harmony.

Locate as well as you can, and mark on your map for Passion Week, the palaces of Annas, Caiaphas, Pilate, and Herod, Golgotha, and the tomb, and indicate the course of Christ from Gethsemane to the cross and tomb.

HARMONY.—STUDY XXXII. Friday—The Day of Suffering. Matt. xxvi, 47-xxvii, 61; Mark xiv, 43-xv, 47; Luke xxii, 47-xxiii, 56; John xviii, 2-xix, 42.

STUDY XXXII.—Fourth Day.

Read John xviii, 28-38; Luke xxiii, 4-16; Matt. xxvii, 15-26; John xix, 1-16. Notice the same matchless trait of openness and outspokenness we saw yesterday, when the conditions permit Christ to break his silence, in the question of Pilate and Christ's answer (John xviii, 37). Observe that Pilate's awful failure began when he proposed (Luke xxiii, 16) to "chastise" a man whom he counted innocent, ending in his craven hypocrisy and shame, seen in Matt. xxvii, 24, and John xix, 12-16.

General References.

Edersheim II, 541-620; Geikie II, 479-545; Stalker, 126-146; Andrews, 503-572, 575-588; Farrar, 499-515; Rhees, sec. 196-206; Sanday (Hast. Bib. Dict.) II, 633f.

STUDY XXXII.—Fifth Day.

Read Luke xxiii, 26-49. As we have been impressed by the strength of Christ during his trial, let us bow before the exhibition of his infinite tenderness and love in his crucifixion. Ponder vs. 28, 34, 43, 46, 47.

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ in suffering and sacrifice. Luke ii, 51; iv, 2; John i, 29; ii, 19-22; vi, 51; Matt. xvi, 21; John viii, 27; Matt. xviii, 20; John x, 11-18; Luke xii, 49; John xi, 49-52; Mark xiv, 8; John xii, 23-33; Matt. xxvi, 26-31; John xv, 13; Matt. xxvi, 36-46; John xviii, 11; Mark xiv, 65; Luke xxii, 63; Matt. xxvii, 26-50; Luke xxiv, 26; the passages in John xviii and xix.

2. The high priestly office and its incumbents at this period as related to religious and civil affairs. Edersheim I, 263; Bib. Dict. on Annas and Caiaphas.

3. The career and character of Pontius Pilate. Geikie II, 531-541, 553, 554; Farrar, 474-493.

4. Let some member of the class note those incidents of the passion which are peculiar to Matthew, another member those which are peculiar to Luke, etc.

STUDY XXXII.—Sixth Day.

Read John xix, 31-42. Some have seen in the blood and water (v. 34) evidences that the heart of Jesus was broken under his sufferings. In a spiritual sense may our hearts break with penitence for sin!

Questions for Written Answers.

1. Record in order the persons and tribunals concerned in trying Jesus.

2. What is blasphemy?

3. Why was Christ guiltless of this charge?

4. Can you name some particulars in which the trial of Jesus was unjust and illegal, (a) before the Jewish authorities,

(b) before Pilate? Edersheim II, 553, 554; Andrews, 512; and Commentaries.

5. Arrange a list of the utterances of Christ on the cross as nearly as you can in the order of their occurrence.

STUDY XXXII.—Seventh Day.

Memorize Mark xv, 31.

See if in your thought you can follow the several steps in the apprehension, trial, crucifixion, and burial of Christ.

Personal Thought.

“To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.”

Am I “of the truth?” Do I clearly hear the voice of Christ? Has the truth made me free? How far have I also made it the end for which I was born to be a witness unto the truth? In what way do I bear witness?

Read 1 Cor. xiii, 6; Eph. vi, 14; 1 John i, 6, 9.

PART VII.—THIRTY-THIRD WEEK.

SATURDAY—THE DAY IN THE TOMB.

STUDY XXXIII.—First Day.

“Although Christ was dead and buried, the rulers were not at ease, and the chief priests and Pharisees came to Pilate desiring that the door of the sepulcher might be sealed, and a watch set, to prevent the disciples from stealing the body; alleging, as the ground of their fear, his words, ‘After three days I will rise again.’ At what time this request was made is in question. It is said by some that they went to Pilate on the evening following the burial, perhaps two or three hours later, the object being to secure the body before the darkness made its theft possible. . . . But the language of Matthew, ‘Now on the morrow,’ leads us rather to think of the morning after, but at how early an hour we can not tell; nor do we know where they met Pilate, whether at his palace or not. The whole proceeding was a violation of the sanctity of the Sabbath. . . . To the Pharisees he had spoken of the sign of the prophet Jonah as to be fulfilled in himself (Matt, xii, 40,) and now that he was dead, they must have thought of its actual fulfillment. Besides, it is scarce possible that they should not, through some of the disciples, have heard of his words respecting his resurrection spoken to them. Judas must have known what

**The Rest-
less Jewish
Rulers.**

his Lord said, and may have told the priests. They were far too sagacious not to take precautions against all possible contingencies. Even if they did not believe his resurrection possible, and had no faith in the words, still it was wise to guard against the stealing of the body. But it is not certain that they did not fear that he would rise. Did they not know of the resurrection of Lazarus? and might not he who then bade the dead arise, himself come forth? In their state of mind, to seal the stone and set the watch was a very natural precaution."

**Surprised by
the Boldness
of Joseph and
Nicodemus.**

"But why was not the body, when taken from the cross, at once taken charge of by the Pharisees, and not delivered into the hands of his disciples? Very likely this may have been their purpose, and the request of Joseph for the body may have been something unknown and unexpected to them; but as it was given to him by permission of Pilate they could not interfere. It was of no importance in what sepulcher it was placed, provided it was secure; and doubtless they knew it was in the sepulcher ere they sealed the stone. When the stone was sealed is not said, but probably some time during the Sabbath. (Matt. xxvii, 62.) Perhaps they relied on the sanctity of the Sabbath as a sufficient preventive against his disciples, and thought no guard necessary till the day was past. Perhaps they supposed at first that with his death all cause of apprehension from his disciples had vanished, and that afterward, seeing the boldness of Joseph and Nicodemus in the matter of his burial, they began to reflect, and this step occurred to them."

**Why Mat-
thew's is the
only account.**

"That the account is given by Matthew only, is readily explained from the fact that he wrote specially for the Jews, among whom the report of stealing the body had

been put in circulation. It is omitted by Mark and Luke, who wrote for another class of readers." (Andrews.)

While the sacred body of Jesus thus reposed in the sealed and guarded tomb during the Jewish Sabbath, the stately service of the temple, conducted by the priesthood that had been most active in putting him to death, went on with its wonted splendor. Yet there was one startling sign, visible to every worshiper, declaring, did one but grasp its import, that the religion of letter and type had come to an end, and that the religion of spirit and life was henceforth to unfold and possess the future. The heavy veil of the temple hung rent from top to bottom. True faith was forever emancipated from dead forms: Christ had opened "the kingdom of heaven to all believers."

**The End
of Letter
and Type.**

Let the student who is tempted to spare the toil in reviewing and repetition necessary to master the accounts of the closing week of Christ's life meditate on the incongruity of a careless and indifferent study of the Savior's sacrifice for our sins.

STUDY XXXIII.—Second Day.

Read Matt. xxvii, 62–66. "Preparation," v. 62, designates the day that immediately precedes the Sabbath or any of the feast days.* Notice, v. 63, how intense hatred and prejudice would still pursue Christ even past the portals of death.

STUDY XXXIII.—Third Day.

Read Mark xi. With this chapter we begin a rapid review in Mark of Part VII, the Passion Week, which

* Meyer on Matthew xxvii, 62.

part and title place in your New Testament in the margin of xi, 1. Then, immediately underneath the same, write Sunday, the Day of Triumph, also in the margin of v. 12, Monday, the Day of Authority, and in the margin of v. 20, Tuesday, the Day of Conflict. (See Studies XXVII, XXVIII, XXIX.)

Suggestions for Map Work and References for the Harmony.

Review carefully on your map and in mind the course of Christ during the Passion Week.

HARMONY.—**STUDY XXXIII.**—Saturday—The Day in the Tomb. Matt. xxvii, 62-66.

STUDY XXXIII.—Fourth Day.

Read Mark xii. It will be seen that this chapter carries us through some of the most exciting phases of Tuesday, the Day of Conflict. (See Study XXIX.)

General References.

Edersheim II, 619, 620; Geikie II, 545, 546; Stalker, 146; Andrews, 572-574; Farrar, 515, 516; Rhees, sec. 208.

STUDY XXXIII.—Fifth Day.

Read Mark xiii. In this chapter we draw near the close of the Day of Conflict, and have Mark's report of the discourse on the Mount of Olives. (See Study XXIX.)

Topics for Personal Investigation and for Assignment in Class-work.

1. Christ's union with the Father through the Spirit in prayer, obedience, and work. Luke ii, 49; iii, 21; iv, 1; Mark i, 35; John v, 17; vi, 45; Luke ix, 29, 35; Mark ix, 29; John viii,

29; xiv, 10, 16; xv, 10; xvii, 4, 14, 20, 21; Matt. xxvi, 53, 54; Luke xxiii, 46.

2 What has been and is the prevailing Jewish view of Christ?

3. The causes of the continued attitude of the Jews toward the Christian faith. (See article "Jews" in Encyclopedias.)

4. The general characteristics of the Gospel of Matthew. (See Introduction to any good commentary or article in Bib. Dict. for this and the following topics.)

5. The general characteristics of the Gospel of Mark.

6. The Gospel of Luke.

7. The Gospel of John. (See especially Wescott and Go-det's commentaries on John, and Reynolds in Hast. Bib. Dict.)

STUDY XXXIII.—Sixth Day.

Read Mark xiv, 1, 2, 10-72. In the margin of v. 1 place Wednesday, a Day of Retirement, connecting with it vs. 2, 10, 11; in the margin of v. 12, Thursday, the Last Day with the Disciples; and in the margin of v. 43, Friday, the Day of Suffering. (See Studies XXX, XXXI, XXXII.)

Questions for Written Answers.

1. During what whole day was Christ's body in the tomb? During parts of what other days?

2. In John's account of the trial and crucifixion, make a list of the passages that bring out in strong light the personal majesty of Jesus.

3. Make a list of the passages in the same Gospel that bring out the voluntariness of his death.

4. Designate three of Christ's greatest discourses during this week.

5. What inscription did Pilate have placed on the cross?

6. Whom did the Jews finally say was their king?

7. Is there any Scripture to show that the Jews will yet accept Christ? If so, give reference or references.

STUDY XXXIII.—Seventh Day.

Memorize John xix, 41, 42.

Read Mark xv. Note that the first verse of the chapter opens the record of Christ's trial before Pilate, as given by Mark, and that the close of the chapter concludes his account of Friday, the Day of Suffering. (See Study XXXII.)

Add to your previous list of persons whom Jesus met, the names of those with whom he came in contact during Passion Week, as given by Mark.

Personal Thought.

“And the women which had come out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned and prepared spices and ointments.”

“Now on the morrow . . . the chief priests and Pharisees . . . went and made the sepulcher sure, sealing the stone, the guard being with them.”

Does my heart offer to Christ crucified, sweet spices, or a sealed stone and a guard?

Read 1 Cor. i, 21-24.

PART VIII.

THE FORTY DAYS.

THIRTY-FOURTH WEEK.

SUNDAY MORNING—THE RESURRECTION.

STUDY XXXIV.—First Day.

As the resurrection of Lazarus was the supreme miracle in the ministry of Jesus, so Christ's own resurrection was the crowning fact in his redemptive work, and in the establishment of the Christian religion. It put the divine seal on all that he had done, and was the certain proof that his sacrifice for the sins of the human race was acceptable to the Father. It is in this sense that "He was delivered up for our trespasses, and was raised for our justification." (Rom. iv, 25.) And thus it is that in the preaching of the apostles the resurrection of Christ is always presented as that which makes his saving work complete.

**Crowning
Fact of
Christ's Res-
urrection.**

Says Edersheim: "The history of the life of Christ upon earth closes with a miracle as great as that of its inception. It may be said that the one casts light upon the other. If he was what the Gospels represent him, he must have been born of a pure virgin, and he must have risen from the dead. If the story of his birth be true, we can believe that of his resurrection; if that of his resurrection be true, we can believe that of his birth. In the nature of things the latter was incapable of strict

**Sheds Light
on His Mirac-
ulous Birth.**

historical proof; and, in the nature of things, his resurrection demanded and was capable of the fullest historical evidence. If such exists, the keystone is given to the arch, . . . and Jesus is the Christ in the full sense of the Gospels. And yet we mark, as another parallel point between the account of the miraculous birth and that of the resurrection, the utter absence of details as regards these events themselves. It imposes on us the duty of observing the reverent silence so well-befitting the case, and not intruding beyond the path which the evangelic narrative has opened to us."

**Order of
Events Be-
fore His First
Appearance.**

The present Study includes only the event of the resurrection and the reports of it on Sunday morning, leaving the several appearances to the opening of the next Study. This, then, seems to be the order of the occurrences: "When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb." Their arrival was probably "at early dawn." (Luke xxiv, 1.) "And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great." How long before their coming the Lord had risen we do not know, but Matthew states that "there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men." The first to give tidings of the situation at the tomb was Mary Magdalene. "She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him." While she was gone, the other women entered into the tomb,

but did not find the body of Christ. "And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. . . . And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. . . . And these words appeared in their sight as idle talk; and they disbelieved them." Though unconvinced, Peter and John now ran to the tomb, and when they had entered it, and saw the striking arrangement of the cloths, perhaps retaining the shape and position as they were when wound about the body, "and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself"—that is, in the same form and place as when about his head—their doubts vanished, and they "believed."

Let it be remembered that the fact of the resurrection in no sense depends for its proof on any one argument or any one set of facts. A combination of facts relating to prophecy, to the unique character of Jesus, to the general credibility of the Gospels as a whole, to the credibility of the parts of the Gospels immediately concerned, to the witness of the Pauline Epistles, to the effects attending the preaching of a risen Christ, and to the experimental tests of believing Christians,—all these bear upon the subject.

STUDY XXXIV.—Second Day.

Read Matt. xxviii, 1-8. For this and the three following days we give Edersheim's fine characterization of the four Gospels in their treatment of the resurrection.

“Matthew describes the impression of the full evidence of that Easter morning on friend and foe, and then hurries us from the Jerusalem stained with Christ’s blood back to the sweet lake and the blessed mount where first he spake.”

STUDY XXXIV.—Third Day.

Read Mark xvi, 1–8. “Mark . . . gives not only a mere summary, but, if one might use the expression, tells it as from the bosom of the Jerusalem family, from the house of his mother Mary.”

Suggestions for Map Work and References for the Harmony.

Let your eye run rapidly over the course of Christ on your maps from the beginning, and see how nearly in thought you can trace his journeyings from the manger cradle to the cross.

HARMONY.—PART VIII. The Forty Days. From the Resurrection until the Ascension.—STUDY XXXIV. Sunday Morning—The Resurrection. Matt. xxviii, 1–8; Mark xvi, 1–8; Luke xxiv, 1–12; John xx, 1–10.

STUDY XXXIV.—Fourth Day.

Read Luke xxiv, 8–11. “Luke seems to have made most full inquiry as to all the facts of the resurrection, and his narrative might almost be inscribed, Easter-Day in Jerusalem.”

General References.

Edersheim, II, 621–635; Geikie II, 547–552; Stalker, 147; Andrews, 589, 590; Farrar, 516, 517; Rhees, secs. 209–222; Sanday (Hast. Bib. Dict.) II, 638–642.

STUDY XXXIV.—Fifth Day.

Read John xx, 3–10. “John paints such scenes as are most significant and teachful of this threefold lesson of his Gospel: that Jesus was the Christ; that he was the Son of God; and that, believing, we have life in his name.”

Topics for Personal Investigation and for Assignment in Class-work.

1. The enduring power and glory of Christ. John i, 1-3; Luke ii, 30-32; John ii, 11; v, 21-23, 26, 27; Matt. v, 22-25; x, 37-39; xvi, 27; Luke ix, 28-35; John viii, 58; Matt. xxiv, 30, 35; xxv, 31-34, 46; Luke xxii, 28-30; John xvii, 1, 5; Matt. xxvi, 53; Luke xxiv, 5-8, 26; Matt. xxviii, 18-20.

2. The full meaning and effect of Christ's resurrection. See, especially, Sanday (Hast. Bib. Dict.) II, 642; Wescott, "The Revelation of the Risen Lord;" also Andrews, 590.

3. The reason for Christ's injunction to Mary: "Touch me not, for I have not yet ascended to my Father." (Wescott, Godet, and Dods' commentaries on John xx, 17, 18.)

4. The spiritual lessons to be derived from the appearance by the Sea of Galilee. (Marcus Dods' Expositor's Bible on John xxi.)

STUDY XXXIV.—Sixth Day.

Read rapidly Mark xvi, 1-8; Matt. xxviii, 1-8; Luke xxiv, 1-12; John xx, 1-10, and with the continued accounts in the next Study seek to feel the force of what has been written above.

Review the key-points and qualities of Mark's Gospel. (See especially Studies III, VII, VIII, XI, XIV, XXXIV.)

Questions for Written Answers.

1. On what day of the week did Jesus rise?
2. By what special name is the day known because of his resurrection?
3. Why does the Gospel of Mark, xvi, 7, have the words, "and Peter?"
4. What was the name of the disciple who outran Peter? John xx, 4.
5. What action was characteristic of Peter? John xx, 6.
6. Why did not the disciples more readily believe that Christ had risen from the dead?

STUDY XXXIV.—Seventh Day.

Memorize Matt. xxviii, 5-7.

The Gospel of Matthew presents Christ as a King, reigning in righteousness. It connects him with the

past, tracing the genealogy from Abraham through the royal line of David, and places him in the focus of the full prophetic ideal of Israel's Messiah. Mark, in contrast, pictures Christ as the Servant of Jehovah, not regarding his descent nor looking beyond the living, active present. Luke records Christ as the perfect Man, in the racial line from Adam, but moving outward and forward to touch and transform all mankind. John declares Christ as the Divine Son of God, manifested in the flesh, that he may draw all men upward toward spiritual and eternal life. Matthew and Mark yield official aspects of kingship and service, Luke and John personal aspects of humanity and divinity. Four words sum up the four Gospels, King, Servant, Man, God.

Personal Thought.

“And these words appeared in their sight as idle talk; and they disbelieved them.”

Does any great truth respecting Christ still appear to me as “idle talk?”

Read Acts viii, 37—xvi, 31; Rom. x, 9; 1 John v, 14, 15; 2 Cor. xiii, 5.

PART VIII.—THIRTY-FIFTH WEEK.

APPEARANCES—FINAL COMMISSION—ASCENSION.

STUDY XXXV.—First Day.

The fact of the resurrection of Christ being of such exceptional value to Christian faith, it is important that the proof of it should be of impregnable strength. Yet this should in no wise depend on the experience or testimony of the unbelieving. Therefore, in each of the ten resurrection appearances of Jesus, disciples only were the chosen witnesses.

**Proof of
Christ's Res-
urrection.**

The record of the arrangement of the Jewish rulers with the watch (Matt. xxviii, 11-15), so that the soldiers should make a false report that the disciples came by night and stole the body of Jesus away while the guard slept, breaks into the account of Christ's appearances, and we prefer to dispose of it here by this passing reference.

**The False
Report.**

The first appearance of Jesus was to Mary Magdalene, and the account of it in John xx, 11-18, forms one of the most beautiful passages of the Gospels.

**At Jerusalem,
First Appear-
ance.**

The second appearance was to the other women as they were returning from the sepulcher. Jesus greets them with the words, "All hail." (Matt. xxviii, 8-10.)

**At Jerusalem,
Second Ap-
pearance.**

The third appearance took place at Emmaus, about eight miles north west of Jerusalem, whither two disciples, Cleopas and his companion, went on this first Sun-

**At Emmaus,
Third Appear-
ance.**

day. Jesus joined them, and disclosed himself in the breaking of bread. (Luke xxiv, 13-35.)

**At Jerusalem,
Fourth Ap-
pearance.** Concerning the fourth appearance, which probably occurred in the afternoon of this first day, we have simply the report of these two men on their return to Jerusalem, "The Lord is risen indeed, and hath appeared to Simon" (Luke xxiv, 34), confirmed by the statement of Paul (1 Cor. xv, 5), that "he appeared to Cephas."

**At Jerusalem,
Fifth Appear-
ance.** The fifth and last appearance for the day was at Jerusalem that evening to the ten apostles, Thomas being absent. "And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you." He then made the evidence of his resurrection more complete by asking them to handle him, and by eating before them. (Luke xxiv, 36-43.)

**At Jerusalem,
Sixth Appear-
ance.** The next Sunday evening, just one week later, he appeared to the eleven apostles, Thomas being present, who cried, "My Lord and my God," overwhelmed by the proof of Jesus' identity. (John xx, 26-29.)

**At the Sea
of Galilee,
Seventh Ap-
pearance.** The seventh appearance was to seven of the apostles at the sea of Galilee. It was at this time that Peter was reinstated among the apostles after his denial of his Lord. (John xxi, 1-24.)

**At the Moun-
tain in Gall-
ilee, Eighth
Appearance.** The eighth appearance was probably on the Mount of Beatitudes in Galilee, and in the presence of "above five hundred brethren at once." (Matt. xxviii, 7, 10, 16; 1 Cor. xv, 6.)

**At Jerusalem,
Ninth Ap-
pearance.** Jesus now appeared to James, his brother, we suppose at Jerusalem. A mere mention of this appearance is given in 1 Cor. xv, 7.

**At the Mount
of Olives,
Tenth Ap-
pearance.** Just forty days after the resurrection Jesus appeared to the eleven apostles, and delivered to them his parting instructions, and led them out "until they were over against Bethany," from whence he ascended. (Luke xxiv, 50, 51.)

**Appearance
to Paul.** The manifestation of Christ to Paul near Damascus might be termed the eleventh appearance (1 Cor. xv, 8);

but as it occurred after the ascension, we do not place it in the present list.

Of vast importance for all the subsequent history of the Church was Christ's final commission to his followers, as given in Matt. xxviii, 18-20. Delivered on the mountain in Galilee, where his ministry had opened with the Sermon (see Study X), and in the presence of five hundred disciples, it looked to the ages to come and the regions beyond, and has been the foundation of the entire evangelistic and missionary record of Christianity. **The Final Commission.**

The earthly life or saving manifestation of Jesus Christ, which we have sought reverently to study, now comes to a close with his ascension from Mount Olivet. Yet, through the Holy Spirit, through his divine presence, through his union with all who compose "the church, which is his body" (Eph. i, 23), he is ever here to win men and reveal himself in them. Still more, he is to come again in power and great glory. "Amen, come, Lord Jesus." **The Ascension.**

It is important to remember that the Gospel records of the resurrection were not addressed to their first readers primarily as proofs of the fact of resurrection, but rather as further revelations of the nature of the risen Christ. Those for whom the Gospels were written were already convinced of the fact. This explains the fragmentariness of the accounts.

STUDY XXXV.—Second Day.

Read John xx, 11-18; Matt. xxviii, 9-15; Luke xxiv, 13-35. In this third passage we have almost our last reading from Luke, which an eminent writer has described as "the most beautiful book that has ever been written," and cites this passage as one which is fitted to confirm

this verdict. Review the main points brought out in the Studies respecting Luke's Gospel. (See especially Studies I, II, VII, XI, XII, XX, XXIV, XXXIV.)

STUDY XXXV.—Third Day.

Read John xx, 19–31. Note particularly that v. 31 states the purpose for which John's Gospel was written, and review its distinctive features. (See especially Studies I, V, VI, XI, XXV, XXXIV.)

Suggestions for Map Work and References for the Harmony.

Make an outline map and draw thereon a line representing the succession of Christ's appearances; as, from the tomb to Emmaus, Jerusalem, the Sea of Galilee, the Mount of Beatitudes, Jerusalem, the Mount of Olives.

HARMONY.—STUDY XXXV.—Appearances—Final Commission—Ascension. Matt. xxviii, 9–20; Mark xvi, 9–20; Luke xxiv, 13–52; John xx, 11–xxi, 25; Acts i, 1–9; 1 Cor. xv, 5–8.

STUDY XXXV.—Fourth Day.

Read John xxi. Having reached the close of John's Gospel, we submit a full list of chapter-names, but ask each student to weigh them, and adopt others when such would seem more accurate: 1. First Five Disciples; 2. Wedding, Temple; 3. New Birth; 4. Woman, Nobleman; 5. Bethesda; 6. Bread; 7. Water; 8. Light; 9. Sight; 10. Good Shepherd; 11. Lazarus Liveth; 12. Christ Lifted Up; 13. Christ Teaching Humility; 14. Comfort; 15. Fruit; 16. Holy Spirit Power; 17. Intercessory Prayer; 18. Christ Arrested; 19. Christ Crucified; 20. Christ Risen; 21. Christ as Lord.

General References.

Edersheim II, 635–652; Geikie II, 552–572; Stalker, 147–152; Andrews, 590–639; Farrar, 517–526; Rhees, secs. 206–229; Sanday (Hast. Bib. Dict.) II, 642, 643.

STUDY XXXV.—Fifth Day.

Read Matt. xxviii, 16–20; Luke xxiv, 44–53. Concerning Matthew, Farrar says: “Few have fully realized the antique simplicity, the monumental grandeur with which the evangelist has carried out his design, the magnificent unity and fine construction of this Gospel.” Review its peculiarities and qualities. (See especially Studies I, II, VII, VIII, IX, XI, XXXIV.)

Topics for Personal Investigation and for Assignment in Class-work.

1. The immeasurable and unending love of Christ for all mankind. Matt. viii, 2, 3; ix, 13; Luke vii, 47–50; Matt. ix, 36–38; Mark viii, 2, 3; Matt. xi, 28–30; Luke ix, 41, 42; x, 29–37; xv; Matt. xxiii, 37; Mark xiv, 22–24; John xiii, 34; xiv, 27; xv, 13; Luke xxiii, 34, 42, 43; Acts i, 8.

2. What is the true significance of Christian baptism? Bib. Dicts., and Commentaries on Matt. xxviii, 19, and other Scriptures.

3. The second coming of Christ. Commentaries on Matt. xxiv; Mark xii; compare also doctrines of John, chapters xiv–xvi, and xxi; Bib. Dict., art. “Parousia;” Terry’s “Biblical Apocalypics.”

STUDY XXXV.—Sixth Day.

Read Acts i, 1–11. Let us recognize that the last service of Christ before his ascension was to lay upon the hearts of his disciples, as their one great work, a missionary purpose that means the evangelization of the entire world, Matt. xxviii, 18–20; Acts i, 8; and that the method is personal witnessing, evangelism, and ministry in the power of the Holy Spirit.

Questions for Written Answers.

1. What Gospel especially gives the deeds of Christ?
2. What Gospel especially records the discourses of Christ?
3. What Gospel reports the Perean ministry?
4. What Gospel is written with a purpose to manifest Jesus as the Son of God?

5. What, in the light of the Gospels, do you regard as the three greatest facts about Christ?

6. Name three of the most important discourses of Christ.

7. Express, as far as you can, the nature and character of Christ in five descriptive terms.

STUDY XXXV.—Seventh Day.

Memorize Matt. xxviii, 18-20.

Dwell in the life of our Lord, until the Life shall dwell in you.

Personal Thought.

“Lo, I am with you alway, even unto the end of the world.”

Am I conscious of the presence and power of the Holy Spirit in my life? Is my attitude toward the great commission of Christ such as justifies me in claiming this his farewell promise? In what ways do I seek to obey the last command of my Lord? Am I doing everything within my power to extend the gospel throughout the world?

Read Acts i, 4-8; Psalm lxxii, 8; Rom. xv, 18-20; 1 Peter ii, 9.

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